MISSIONARY HORIZONS

ght Shall Sweep the Land" DECEMBER, 1955

Luoma Photos

MISSIONARY HORIZONS

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FRONT COVER PICTURE

The lighthouse is a symbol of the Christian Light which we hope may be shed abroad during 1956 by our denomination and by all agencies that are professed witnesses to His name and service. "Darkness. A rock-bound coast. A lost ship. Then the light, both a warning and a way. Safety!" This is the mission of a lighthouse. This, in symbol, is the mission of Christians —to channel the light of love, of truth and of hope, with faith in Him who said, "I am the light of the world."

This lighthouse cover picture was purchased from an honorarium-gift of Chartiers Presbyterial.

The Light of the World is Jesus

There's a stranger at the door.
Let Him in.
He has been there oft before.
Let Him in.

Let Him in ere He is gone
Let Him in, the Holy One.
Jesus Christ, the Father's Son,
Let Him in.

Gramatorff Bros., Inc.

THEME SONG

1956

O JESUS, THOU ART STANDING

ST. EDITH (ST. HILDA)

W. Walsham How — **Justin H. Knecht & Edward Husband**

1. O Je - sus, Thou art stand - ing Out - side the fast - closed door,
2. O Je - sus, Thou art knock - ing; And lo, that hand is scarred,
3. O Je - sus, Thou art plead - ing In ac - cents meek and low,
In low - ly pa - tience wait - ing To pass the thres - hold o'er:
And thorns Thy brow en - cir - cle, And tears Thy face have marred:
"I died for you, My chil - dren, And will ye treat Me so?"
Shame on us, Chris - tian broth - ers, His Name and sign who bear,
O love that pass - eth knowl - edge, So pa - tient - ly to wait!
O Lord, with shame and sor - row We o - pen now the door;
O shame, thrice shame up - on us, To keep Him stand - ing there!
O sin that hath no e - qual, So fast to bar the gate!
Dear Sav - iour, en - ter, en - ter, And leave us nev - er - more! A-MEN.

The 1956 theme picture, 'The Light of the World," and theme song, "O Jesus, Thou Art Standing" call us to open our hearts to Christ, the true Light of the World. Holman Hunt's masterpiece is an allegory filled with beautiful symbolism. To the boy who asked the artist why there was no latch on the door, Mr. Hunt replied, "It is the door of the human heart and must be opened from the inside." Mr. Hunt painted the picture in his own orchard, late in the autumn of 1854 and for many days worked from 9 P.M. to 5 A.M. The weeds about the door represent daily neglect, the accumulated hindrances of spiritual sloth. The bat flitting in the darkness is a symbol of ignorance. Christ is arrayed in the garb of the prophet; over his shoulders is the mantle of the priest; on his head the crown of the king, but interwoven with it is His thorn-crown of suffering. Within the lantern the layers of red-and-white wax represent units of time, light from which reveals the weeds and the apples, symbol of man's first sin. The light in Christ's face proclaims the hope of salvation.

To the physically handicapped, and to spiritually wrecked and burdened hearts Christ is always waiting to give "another chance." To all, He gives unlimited opportunities for Christian witnessing.

Missionary Horizons

VOL. LXIX December 1955 No. 4

1956 Program Theme

OPPORTUNITIES UNLIMITED

January Emphasis—Another Chance

The Year Is The Lord's

By MRS. HARRY S. HUTCHISON, Claysville, Pa., Retired Missionary, Egypt

THE YEAR is the Lord's, a new year, a year of opportunities unlimited! We and now on the threshold of that year and ow reverently before the Lord of the year. he Church has accepted the challenge of 1956 unlimited opportunity. Can she, can we make good, or will the forces of evil take dvantage of a world in turmoil, a revo-tionary world, to defeat us? The answer es with us; it is inherent in our rela-onship with the Lord of the Year. "This the victory that overcometh the world, ven our faith."

Moses was on the eve of leaving the Chil-ren of Israel. Forty long years he had orne with their shortcomings and mur-murmings. Before his death, he exhorted hem at great length to obey the Lord's ommands and to keep themselves from he idols of the nations round about them. hen he gave them the reassurance that heir God had the new homeland in His pecial care. He said, "The eyes of the ord your God are upon it, from the be-inning of the year to the end of the year." (Deut. 11:12)

May we not with certainty take that same ssurance to ourselves for this new year? f the eyes of our God are upon our land, pon our church, upon our home from the eginning of the year to the end of the ear, then in truth we can rest in the fact hat the year is the Lord's.

First of all, the recognition of His claim on the year brings us peace and comfort. We can say with Psalmist, "We will not

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The Great Commission

fear though the earth should change, and though a host should camp against me, my heart shall not fear." Entering a new year, a year that is the Lord's—has no fear for a Christian, even in a revolutionary world.

That is only one side of the picture. We must consider the obligations of our relationship to the Lord of the year. It is easy to appropriate the promise, "Lo, I am with you alway" but not so easy to remember and obey the commission to which that promise is tied. Jesus said, "All authority in heaven and on earth has been given to me; go ye therefore and make disciples of all nations." Recognize the authority, obey the commission, then claim the promise. I do not believe that we have any right to separate the three.

So we come to the threshold of this year, another chance granted to us. Recognizing His authority, what are we going to do toward obeying His commission? How are we to justify our acceptance of the challenge presented to us by the unlimited opportunities of the world?

The Church universal looks upon the nations in transition and attempts to lead the world to a knowledge of salvation in Christ. Our own denominational leaders have accepted for us a share in the world-wide task. Only as we in our local congregations carry our part of the burden can there be success.

Beginning right in our community, the constant faithful witness of Christian living, neighborly kindness, gracious invitation may be the means of leading an unsaved soul or an indifferent family to the church and to new life in Christ. Multiply that witness and extend it through Presbyterial and Synodical channels into unchurched areas, and into sections where opportunity is at a minimum, and not only will the church grow, but the Lord will see satisfaction in changed lives and consecrated hearts.

Nor can we stop at the boundaries of our own land. Our denominational obligation, yes our denominational opportunity, embraces peoples in five other countries, all of them in sections of the world that because of change and political unrest are potential trouble spots. The Near East presents unsolvable problems to our statesmen. To our church, it presents almost twenty million Muslims and pagans in Egypt, Sudan, and Ethiopia. Farther east, the eyes of the world look on India and Pakistan with fear and concern. As a church, we face there our responsibility for 12,000,000 Muslims and 500,000 Hindus and Sikhs. They will not be reached with the Gospel if we fail.

A Muslim woman was a patient in a mission hospital. She listened with rapt attention to the daily preaching of the Word and testified that she stayed in the hospital an extra week so that she might learn more of the good news. Visited later in her home, she called together some fifty of her friends and neighbors, men and women, that they, too, might hear what had meant more to her than her medicine.

A Christian girl sat for long hours beside a young non-Christian woman, patiently teaching her to recognize the letters of the alphabet. Then she taught her those same letters in words and the words in sentences. The Christian had received her inspiration for the task from Dr. Laubach's campaign of Each One Teach One. The pupil experienced a beautiful expression of Christian love in her teacher's unselfish service.

A mission-trained Egyptian nurse, because of her profession found herself in an influential non-Christian home. In that home it was impossible for her to witness to her Lord by the spoken word. The testimony of her kindly gracious service was such that prejudice broke down and the way opened for Christians to be employed in government posts previously barred to them.

We could multiply illustrations of service rendered and of Gospel triumphs in our foreign fields. Perhaps you are comparing in your mind the millions to be reached with the ones or twos whose lives are changed. True this disparity could lead to discouragement. But our Master taught us by His example that the kingdom grows through contact with individuals. He touched the leper, he called to him Levi, and Zaccheus, and all the others. So today our organizations open the way, provide the setting, and the Christian worker continues to deal with individuals.

"What are these among so many?" The very question itself suggests the answer. Entrusted to our Lord, our feeble efforts,

like the loaves and fishes can be multiplied to feed the multitude. A hard lesson for Christians to learn is that fruit is ofttimes delayed. Paul planted; Apollos watered; but God gives the increase.

A short-term missionary nurse spent hours visiting schools, trying to interest girls in the possibilities of Christian service open to them if they would accept the opportunity to take training as professional nurses. Girls were interested, but apparently parental opposition prevented them from carrying out their expressed desire. In any case, the new school year opened and not a single girl appeared as the result of the visits. The missionary felt discouraged and disillusioned. Three years passed. The nurse had finished her term and was no longer in the hospital. A very promising girl entered the class for training, and her purpose dated back to the visit which at the time seemed fruitless. The three years were all the Lord's and He brought the fruit.

American and Egyptian teachers spent their days and years teaching college subjects and all the while trying to influence their students for Christ. Years later in the Sudan a government official brought his boys to a mission school asking that they be given Christian teaching. Why? Because he, a Muslim boy, had never forgotten the seed sown in his heart in Assiut College.

Or come nearer home. Many years a widow engaged in the labor of raising her own little family, gave herself devotedly to teaching Bible and Missions in a Junior Society in her church. She could not look ahead, nor did she live to see her own daughter and her granddaughter engaged in foreign mission service, service which was ever dear to her heart. Nor could she know that years later, in a distant city, a woman who had been a girl in that Junior group, would answer her pastor's call to lead a Junior Society. She said she could not refuse, remembering how her life had been enriched by her leader's sacrificial service.

We can take courage realizing that not only this year but all the years to come belong to our Lord. His promises are sure, so let us sow, taking in deadly earnest our denomination's motto for 1955-56, "Even our Faith." At the beginning of the year we have another chance to serve. He bids us go forward, launch out into the deep. Trusting Him to multiply our efforts and give the increase, we can undertake the task ahead.

There is much of Christian faith and progress expressed in this poem by an unknown author:

RESOLUTIONS

A little less impatient with those we deem too slow;
A little less of arrogance of all we know;
A little more humility, seeing our worth is slight;
We are such trivial candles compared to stars at night!

A little more forgiving and swifter to be kind;
A little more desirous the word of praise to find:
The word of praise to utter and make a heart rejoice—
A little bit more careful to speak with gentle voice.

A little more true eagerness to understand each other;
A little more real striving to help a shipwrecked brother;
A little more high courage for that which must be done;
These be our resolutions—and God help us every one.

"New Hearts, New Faces"

By EMORY ROSS in Collaboration with Gene Phillips

Reviewed by RUTH HEAGEN PATTON, Zanesville, Ohio

THE missionary doctor inspected the long line of newcomers to the clinic with unusual care. He walked slowly along row of patients. Most were in rags, many with soiled bandages, some with feet bound in strips of cloth intertwined with leaves and grass. A slight figure at the end of the line attracted his attention. It reflected utter dejection and apathy. Looking closer he saw an old woman's face so deeply marred he was unable to repress a shudder.

"How old are you?" he asked in a gentle voice.

"Sixteen," was the astonishing reply.

When the doctor asked if she would like to be one of the twenty patients to test some new medicine that he felt sure would help her sickness, she muttered, "You can give me poison if you wish. It matters little what is done with me now."

A few years ago in a Mandalay leprosarium, one group of boys was too badly disfigured and mutilated by the ravages of the disease to be allowed to mix with other children. When the first shipment of sulfones arrived from America, the medical superintendent decided to use it on this group. The results were remarkable. The following Christmas the boys collected pennies and bought a mirror for their dormitory. For the first time since they had been sick, they were not afraid to look at themselves.

A young man in South India makes his living as a typist. Sitting at the desk where he works, he sometimes looks down at his strong, lithe fingers as they dart back and forth across the keys. They haven't always been strong and useful. Not long ago they were hideous and crippled, drawn up like claws, so paralyzed that he couldn't feed himself. One day a young British doctor asked if he would volunteer for an experimental hand operation. Warned that the effort might fail, he said, "Do what you wish with them. They are no good to me." But many months and several operations later he said earnestly to the young doctor, "I want to dedicate my new hands to your God, who made this miracle possible."

Literature is full of references to leprosy—the *Bible, The Vision of Sir Launfal,*

current magazines with articles about the wonderful work being done in Carville, Louisiana. But never until I read *New Hearts—New Faces,* by Emory Ross, written in collaboration with Gene Phillips, did I have anything like full comprehension of the nature of leprosy, or Hansen's disease at it is sometimes called, and of how widely prevalent it is even today.

In modern times and in Christian countries we are vaccinated against smallpox; typhoid and diphtheria have been almost eradicated; and cancer and polio are the subjects of highly concentrated campaigns so that we can scarcely imagine the actual widespread existence of one affliction which combines the worst characteristics of all these diseases. (This is a completely unprofessional description of leprosy, of course.) But intense suffering, pathetic crippling, and shocking disfigurement, combined with the worst kind of social stigma, are all part of this disease. And how prevalent is this terrible scourge? There are approximately seven million leprosy victims in the world, with concentration in some countries as great as *one out of every twenty* inhabitants. And only two per cent of the total number are receiving treatment of any kind—and not many more than that are even aware that any treatment is possible.

Dr. Emory Ross, president of the American Leprosy Missions, Inc., was first shocked and challenged by the ravages of leprosy which he observed as a missionary of the Disciples of Christ in Liberia and

"New Hearts, New Faces" is available from the U. P. Book Store. Cloth $2.00; Paper $1.25.

the Congo. Miss Phillips, publicity director of the above-named organization and editor of the *Leprosy Missions Digest,* shares his absorbing interest in the subject, and together they work through missionaries of sixty denominational and other mission boards to maintain or aid in curative work in thirty-two countries, and to dispel the unjust stigma attached to leprosy in most of the world. This book, published by Friendship Press for American Leprosy Missions, Inc., offers a wonderfully impressive summary of the need, of the efforts being made to combat the disease, and of the ways we can help.

Leprosy sufferers since the dawn of history have been branded cruelly and unjustly by their fellowmen as pariahs and outcasts. Even today most of us in educated countries still share the ignorance and superstition surrounding the disease which permit us to believe all kinds of impossible stories. How many of you have heard, and believed, the stories of leprosy victims in this country whose ailment was first revealed to others when parts of fingers or toes dropped off in the most unexpected times and places? It seems that such stories are absolutely without foundation. While digits may be shortened, such a condition comes not from the disease alone, but from repeated injuries or burns to hands which have long been without feeling are susceptible. Such hands would have been obviously useless. Actually the United States is the worst country in the world in its ignorance regarding this disease, with the result that it is more difficult here for a discharged leprosy patient to get a job than anywhere else. So we of all people need to get the facts and pass them on to others whenever possible.

With the advent of modern drugs, leprosy is curable, and when their use is combined with surgery, much of the disfigurement can be remedied, as in the story of the young man with the crippled hands. But undoubtedly the greatest field in dealing with this as well as all other diseases lies in the realm of prevention. Early diagnosis and treatment, surveys to detect early cases, separation of healthy babies from their sick parents, segregation of infective cases, and other remedial measures including surgery and rehabilitation, are all necessary to wipe out this centuries-old affliction. But most doctors now agree that child care is by far the most important factor in the entire program, for it is now generally accepted that nearly all cases of leprosy are contracted in childhood. "Keep the children safe," said one doctor, "and wipe out the disease in one generation."

In keeping with this belief, most mission leprosy colonies now have separate homes for the healthy children of patients, so that they may live near their parents, but free from contagion. Some mothers, properly protected, may even nurse their babies. And when the time of the mother's discharge from the hospital arrives, she may take over the full duties of caring for her children who have known her from birth, but have been adequately protected from contagion. Even the children who have contracted the disease and must live in leprosy settlements have advantages unheard of in some of their home villages—adequate food, at least elementary schooling, some vocational training, and organized recreational activities. When they are discharged, usually they can return to their home communities as leaders, not dependents.

Since early detection is a vital factor in any preventive program, in some countries where it is most prevalent, such as Nigeria, India, Thailand, and Burma, school surveys help to promote early recognition. Children thus identified may be treated immediately in the nearest hospital or clinic and may never have to be institutionalized. This can be done, of course, only where government and mission organization has progressed to the stage that the necessity is recognized and the proper facilities are available.

What has become of the outcasts who were forced to warn of their very presence by calling, "Unclean! Unclean!" Unfortunately they are still victimized by persecution in many places. But where Christian missions have carried their message and care, a whole new world has been opened to these most desolate people. In some countries the active life of Christian brotherhood found in the leprosy colonies has come to be so plainly recognized that the settlements are widely known as "Happy Villages." The brotherhood, the feeling of belonging to others and to the community, provides the best possible medicine for these lonely people. Now with cure possible for so many, training

in experimental and research work, community activities, agriculture, and indigenous industries prepares the patient to go out and take an active and leading part in normal community life.

Dr. Richard Buker, a Christian doctor, graying middle-aging, but still youthfully vigorous has made great strides in village leprosy-prevention work, and in training workers in Chiengmai, Thailand.

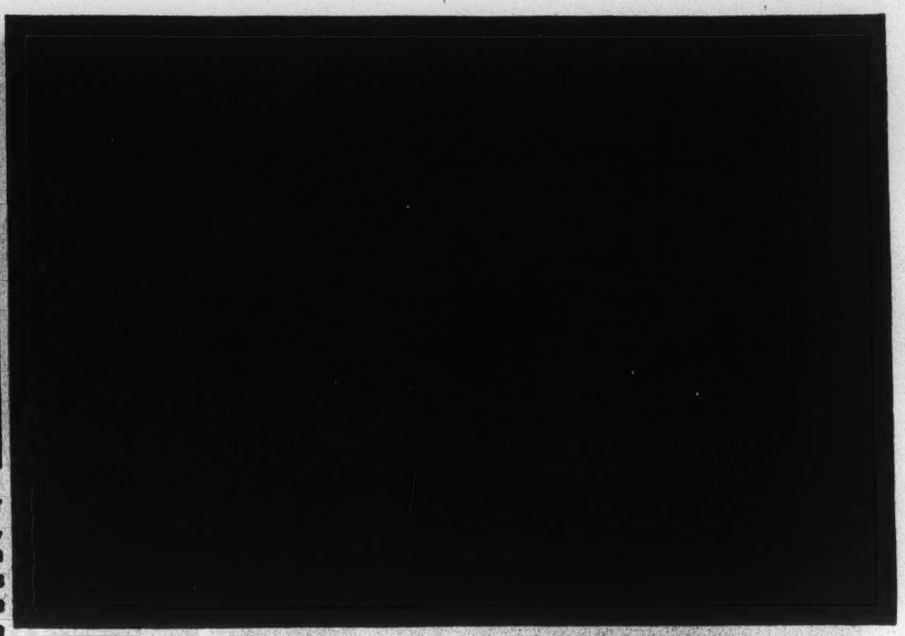
In 1950, Dr. Richard Buker, a Baptist missionary in Thailand, started a program of fighting leprosy by means of preventive villages rather than colonization. Now he has twenty-two such villages with more than two thousand patients. Regular inspection tours are made by the doctor, usually accompanied by a medical assistant, an evangelist, sometimes a government official, and often by other missionaries eager to see the results of this new concept. Regularly the technicians and village elders and church deacons come in to a central colony for religious and medical instruction, with special emphasis on preventive procedures. Dr. Buker has these leaders do the actual work of treating patients under his supervision, and also provides reading material and lectures.

In some countries the fight against leprosy is done entirely under the supervision of missionaries and is supported by their churches. In others, as in Nigeria, the government is cooperating to the extent of providing all necessary funds. But wherever the work is done, the influence is definitely Christian, and evangelistic work is carried on not by the missionaries and doctors, but by the patients as well, who seem to recognize the source of the great blessing which has come to them. In fact the generally accepted attitude toward this work was thus expressed by M. H. Beckers of the Native Welfare Fund of the Belgian Congo Government: "Experience has shown that work for leprosy victims cannot be done successfully by government agencies. Only Christian missions can create the moral and spiritual influence which is so essential for the well-being of these unfortunates."

Actually, leprosy missions have been the means of gaining entry into some sections of the world previously closed to all Christian influence. After years of bitter opposition the Sudan Interior Mission received official permission to enter Muslim territory on condition that they build one leprosy settlement for every five mission stations established. The government is paying the entire cost of construction and land, as well as providing funds for maintenance, cost of drugs, salaries, and transportation. Now both physical and spiritual health are being spread in this previously restricted area.

Dr. Paul Brand, as a member of the staff at Vello Medical College, India, has done much in surgery ar rehabilitation of those crippled by leprosy. In this pi ture a lad whose hands, after surgery, are almost good as new, shows Dr. Brand a toy he has learned make with specially designed tools.

Pictures on pages 200, 201, 202 are made from cuts graciously loaned to "Missionary Horizons" by American Leprosy Missions, Inc.



Rev. N. Carl Elder, Protestant Chaplain, Carville, Louisiana, (Right): A vesper service in the Protestant Chapel of this institution dedicated to the treatment of Hansen's Disease (leprosy) in the U.S.A.

Now, what can we do about leprosy? Legendary as it is to most of us, it is much simpler to ignore it and forget about it than to do anything to combat it. But surely so terrible a disease, one that attacks children the world over, and one whose victims are almost universally hopeless just because no one has cared enough to do anything about them—such a scourge should not be ignored and allowed to rampage just because it is not likely to attack *our* children, as polio may.

The first duty of any Christian is to learn the facts. Read *New Hearts—New Faces.* Read other books, and articles in church and missionary magazines. Learn how prevalent the disease is, what is the status of its cure and prevention, how much misinformation we accept about it. Learn to respect the request of those who know not to use the term "leper." The disease may be referred to as leprosy or Hansen's disease, but the victim should not be stigmatized by being called a name which has come to carry more than a physical connotation. Learn anything about the disease and its victims that you can, and enough to create in you a true Christian sympathy.

Someone has said that we don't *know* anything until we do something about it. One who has had some actual experience with polio in this country may more sincerely sympathize with victims of leprosy. Too often it takes unfortunate experiences to give us sympathy for others less fortunate than ourselves. But I believe that any Christian who knows the facts about leprosy will want to do something forceful about it.

So we can share correct information. Tell others about *New Hearts—New Faces,* and pass your book around. Then pray. Pray for this work and the people involved in both your private and public devotions. Then give. We have nation-wide campaigns to fight cancer and polio. Practically any contribution to foreign missionary work will help directly or indirectly to promote the fight against leprosy, for no mission work ignores it in those countries where it exists. Or actually start a private or public campaign for funds to carry on the work. A ten-year-old boy with a pig named Pete once started a fund which not only eventually reached the astonishing total of two million dollars, but also enlisted the sympathetic concern and intelligent understanding of thousands of people who might otherwise never have heard of the problem. It takes only one or two to start such a program—if that one or two are sincerely interested. One elderly lady in Parkersburg, West Virginia, raised more than a thousand dollars to fight leprosy by putting banks for contributions in public places, even including pool halls and bars. When she was criticized for collecting tainted money from such places, she wisely replied, "This money is not tainted; it is rescued."

The only hospital in continental United States for the care and treatment of Hansen's disease (leprosy), Carville, Louisiana, a small village on the Mississippi River. Each patient is assigned a private room in one of the 16 fire-proof steel and concrete modern buildings. A resident staff of five doctors, a dentist, twenty-three nurses make up the medical staff. About 300 patients are now at Carville. Records show that between 1894 and 1954, 2460 patients had been admitted to the institution. Visitors are welcomed at Carville and thousands pass through its gates yearly. Rev. N. Carl Elder, chaplain, asks "As Christians let us apply the Golden Rule in our attitude toward Hansen's Disease." (This photograph and those on p. 201 are by John Harmon, former Carville patient, now making a new life for himself as a respected, welcome member of his local community.)

New Hearts, New Faces

REHABILITATION AT RAWALPINDI

By CARY N. WEISIGER, III, D.D., Mt. Lebanon U. P. Church, Pittsburgh, Pa.

Rehabilitation is a long word, and so is Rawalpindi. Together, however, they describe an important work of healing for lepers. Dr. Alfred C. Ackenheil, my companion on a world tour of missions, and I looked in on this work last January. The impression of what we saw remains with us—on film and in memory.

My interest in lepers goes back to 1931. My boat, taking me to India for a short term under Presbyterian Sam Higginbottom at Allahabad, had docked at Bombay. On a street of that port city Dr. Higginbottom and I were accosted by a man of hideous appearance. In the Hindustani language, which I could not understand, my veteran guide directed the beggar to a place outside the city. The explanation in English cleared my puzzled frown; the man was a leper and Dr. Higginbottom had told him how to find a leper hospital.

But my reaction of horror was not so easily dismissed. Questions raced to my tongue. Patiently my instructor, who for years had superintended the Naini Leper Home at Allahabad, explained the nature

Dr. Al C. Ackenheil, photographer, through whose kindness we have the pictures in this article, Dr. C. N. Weisiger, III, Dr. J. B. Cummings and Prof. Stanley Luke of Rawalpindi.

The Leper Hospital at Rawalpindi

Leprosy patient at Rawalpindi

and course of the disease and what could be done about it. Within a half year, Dr. Higginbottom was summoned to America on emergency furlough and a young short-termer of 22 found himself acting superintendent of the Naini Home for a year and eight months.

A Place of Neatness

With this background I was very keen after a lapse of more than twenty years to see leper work again. So, on a very cold January morning and fortified by a hearty breakfast at the home of Dr. and Mrs. Ralph Stewart, we set out. Dr. Ackenheil had two of the four cameras ready, plus assorted lenses. We were to get an eyeful and a cameraful.

The genial doctor in charge explained the one mark of ugliness upon the leper compound. A truck or car turning around had left its tire track upon a border of flowers. Otherwise, all was in perfect order.

Leprosy is caused by the activity of a definite bacillus in the human body. Sometimes the malady is called Hansen's disease after the man who first isolated the germ. It generally attacks the nerves and the skin. Extremities are affected most noticeably—nose, ears, hands and feet. The eyes are also very vulnerable. As body tissue is affected, there may be loss of feeling in certain areas, change of color on patches of the skin and deterioration of such parts as the fingers and toes. Ulcers or open sores will be seen in advanced cases.

Those who know what leprosy can do are prepared to see people in a leper home who have suffered much disfigurement. They may not expect to find such good order as we saw at Rawalpindi. The grounds were beautifully kept; not a piece of trash was in sight. Most of the lepers were up and around, evidently expecting our visit. Their bandages, where needed to cover raw flesh, boasted a fresh whiteness. Where morale might excusably sag, we found no slovenliness, no let-down. We felt that the appearance of the place was part of a sound therapy.

Victims of Hansen's disease are just people like you and me who have a serious illness. If untreated, they slowly decline over a period of years until death from some other cause mercifully overtakes them in their weakened condition. In many countries they would be cast out to a living death were it not for missionaries or for governments provoked to activity by missionaries.

A Place of Healing

Those who have Hansen's disease need treatment for the whole man—physical, mental, spiritual. Patients have distressing symptoms of pain and weakness. They feel they are not wanted, and indeed are often among the most rejected of men. If reared under fatalistic systems like Islam, they believe that they are suffering from an arbitrary kind of doom. Their more healthy neighbors may cast them out under the pretext: "It is the will of Allah."

Total treatment was going on at Rawalpindi. I learned that chaulmoogra oil is rarely used now; wonder drugs have taken its place. Competent medical treatment means recovery for those who are in the early stages of the disease.

An atmosphere of Christian kindness pervaded the place. This was reflected in the feeling of good will and cooperation as we spoke to patients through our guides and asked them to pose for pictures. We have looked at these friends again and

again with our projectors and colored slides. There is the man with crippled hands and feet, also blind. There is a group standing together, some affected in the nose and ears, others maimed in the extremities. There is a Muslim woman, her face revealing deep lines of disease. She is sitting reading the Koran.

What of conversion to Christ? Spiritual therapy is ultimately the most important. Lepers generally respond very emphatically to the gospel of God's love in Christ. They are not, however, coerced. They hear the Christian message in preaching and teaching. Their response must be spiritual and voluntary. The woman reading the Koran had not yet turned to the Savior. My prayer is that she will yet do so.

Good Cheer and Victory

One couple whom we saw was outstanding. They were evidently from the borders of Pakistan. Perhaps they came from over towards Nepal or Tibet. Their features were not Caucasian but Mongoloid. We did not learn the details of their story but we saw their one-room cottage as a showplace of decoration in good taste. Window drapes, pictures, shelf trim and bed spread spoke of pride in home and a determination to turn drab existence into pleasant living. We have a picture of the man and wife sitting on the bed and smiling. There is a sermon of victorious living in the picture.

A leprous woman at Rawalpindi

These people are not only lepers, but they have the added handicap of blindness.

A word of tribute should be paid to those of our personnel who minister in the leper home at Rawalpindi. The doctor and his wife with the missionaries and Pakistan Christians who support them in their labors are rendering a Christlike service. They believe God can protect them from infection; there is always some risk though leprosy can be acquired only by prolonged contact. They have to care for some poor patients who came too late to be much benefited. These will probably stay at the home until they die. So, without much notice, our staff workers keep on doing the will of God where many would shrink from serving.

The gospel of Matthew records the coming of a pitiful leper to Jesus with the words, "If thou wilt, thou canst make me clean." The response of our Lord was, "I will; be thou clean." Very significantly the record says that Jesus put forth His hand and *touched* him! Where all shrank from physical contact, Jesus fearlessly *touched* him. These who work among lepers reflect the Spirit of the Lord Jesus Christ in conveying the materials and attitude and message that heal. They deserve our prayers, and at Rawalpindi and many other places around the world, the mission to lepers deserves our financial support.

New Hearts, New Faces

LEPROSY IN ETHIOPIA

By MRS. DUNCAN C. HENRY, Ezel, Kentucky, Former Missionary to Ethiopia

OUR VACATION due, we fly over the mountains and plains to the south, and finally see below us the mountains which ring around our newest mission station in Ethiopia, the station located in the heart of the Ghimeera. After a rather long bumpy jeep ride, where indeed "the passenger is the shock absorber," we arrive at the Mission compound and are welcomed by the Haspels and our new doctor who has been working with the Mission only a short time, but he has found that the people come in throngs to have the healing which the little iron hut gives out each day. They come every possible way, on mules, in jeeps, on trucks, on feet and at times on hands-and-feet as they crawl along the road, as they are too tired to walk and are not fortunate enough to have relatives who will carry the bed, as sometimes happens.

And what are the sicknesses which are making them weak and unable to care for themselves? Mostly the usual ones, but there are some unusual ones also. Smallpox, measles, pneumonia, influenza, the common cold, whooping cough (which takes hundreds of little ones each year), cancer (rarely), typhoid and typhus, tuberculosis, dysentery and many others and *leprosy*, the "unclean disease" of the Bible stories. It is often a relieved nurse or doctor who finds that those who think they have leprosy, do not have it, but some scabbly kind of skin disease which is curable.

But those who come to us very troubled, first by their throat becoming infected, and their voices becoming rough and gruff, then the joints swelling and the flesh showing a coarsening, then the dropping away of the flesh until a horrid-looking person seems to be looking out of a human frame, are sometimes given hope that theirs is a case which may be arrested, if not entirely cured. For the doctor has the medicine and if the patient has the patience and the bravery to go through with the treatments, then all may be at least better for them in the future. In early cases a cure can be affected; in later cases it can only be arrested. But whichever way it is, the afflicted one is glad for the hope no matter how big or little the hope may be.

Tiny huts are built on the edge of the mission compound and the troubled ones are given one of these where they may live while receiving the treatments, and where they may have a little wood fire for the cooking of their food and the warming of their sick limbs. If too poor to find their own food and can work, they are given work at which they may earn a little food money, or if too ill to work, they are given their food. For leprosy is a deficiency disease and food is one of the needed medicines.

And what joy when the sick one returns to his family and is able to be a part of the family group again! What joy that a mother need not fear that she will contaminate her own children!

Difficult work is carried on at our three clinics, Sayo, Ghimeera and Magi, and was only lately given up at the clinic at Gore as Miss Ruth Beatty had to close the clinic there. How much of happiness these clinics have brought to the people who live in the districts around them, not only for the lepers but for the afflicted with the other diseases! And how like the Christ the missionary who carries on this healing looks to the helpless one. Truly the fields are large and the workers are few; in a large territory we have but two hired doctors and our group of missionary nurses. They live by the rule of which Jesus was the example; help is to be given even to the least of these who need Him.

I see not a step before me as I tread on another year;
But I've left the Past in God's keeping—the Future His mercy shall clear;
And what looks dark in the distance may brighten as I draw near.

Mary G. Brainard

LEPER CLINIC—ASSIUT HOSPITAL

By LOIS GIFFEN, R.N., Short-termer, Assiut, Egypt

ASSIUT was granted permission to begin a clinic for lepers in 1928, after the proposed clinic was assured of support from the (then) American Mission to Lepers. At the time the clinic was opened there was no very effective treatment for the disease. Chaulmoogra oil compounds were the main weapons. If used faithfully over a long period of time some authorities felt it controlled the disease or improved the patients' condition.

Research in recent years brought forth new drugs, the so-called sulfones, and later DDS. DDS (4-4' diamino diphenyl sulphone), was found to be the active component that had made the first discovered sulphones effective against the leprosy bacteria.

We have now 83 patients being treated through our clinic. The patients come every other Wednesday to receive their two-weeks supply of tablets, a hot meal, and necessary medical attention. About five out of eight of these lepers come regularly. These people are men, women, and children of all ages. To encourage faithful attendance, those who come regularly for their DDS tablets are especially rewarded at Assiut Hospital's traditional Christmas Dinner for lepers. They are given useful gifts which mean a great deal to those who are extremely poor, as so many of them are. The gift is often a length of colorful cotton flannel material suitable for making a warm and attractive dress.

This man is crippled in the feet by leprosy. He has come to Assiut Hospital Leper Clinic for help.

Some patients come from distances by train, donkey, or foot. For many years old Sitt Warsiyya has been riding her beast to the clinic from Abnoob, a village

Christmas dinner for lepers, through the kindness of Assiut Hospital

Leprotic men arriving at Assiut Hospital Leper Clinic

Sitt Warsiyya of Abnoob, a leper patient who has come to Assiut Hospital Leper Clinic regularly for years.

north of Assiut on the other side of the river. Her hands and feet are badly mutilated, for she has had the disease since many years before the new drugs were discovered. Nevertheless she is thankful that with treatment the disease has stopped its terrible progress.

We are thankful for the marked improvement in one young Christian man, an elder in his village church. Some Cairo doctors suspected leprosy when he came to them this year with complaints. They sent him to us for a check. He did have the disease, and he was quite uncomfortable with pain in his arms and hands. Since he can not afford to come regularly by train to clinics we send supplies of tablets to a missionary in his village.

Through the American Leprosy Missions Inc., we received an adequate supply of DDS tablets plus annual funds to pay for the services of the nurse, the hot meal, and medical attention if necessary. We discover a few more lepers every year among the regular hospital in-patients. Sometimes they come with complaints that suggest the disease. At other times a patient may enter with some other complaint and is found to have leprosy also. We urge them to enroll in the clinic and receive DDS treatment. Unfortunately some live far away and are not interested in making any arrangement for treatment. Many refuse to face that they are leprous.

A PRAYER

Help me to live that other lives may see
Some slight reflection of my Lord in me.
I would not blaze before the world—a star,
Streaming its radiance on the earth afar;
I would not lift my head so very high
That men could say I sought to touch the sky
In my ambitious efforts to be known;
I would but seek Thy smile, and Thine alone
And at Thy feet in sweet submission prove
The richness and the comfort of Thy love;
For love alone can turn our life to light
And make us luminous in God's own sight.

Author Unknown

New Hope, New Life

SITT SHAMSA

By LOIS GIFFEN, R.N., Short-termer,
Assiut, Egypt

ASSIUT Hospital staff has a "sun" in the family. She is our much-loved Bible Woman, now retired from full-time service. Her name, Shamsa, is the feminine form of the Arabic word "shams" or sun. She has been a shining light for Christ. Strangely, she who bears such a name does not have the physical sight to see the lovely things that God has created under the sun.

She does not remember sight; she was blinded as a seven-month infant. She did not realize she was handicapped until one day the five-year-old girl heard her mother weeping.

"Why are you so sad, Mama?" asked Shamsa.

"Because this terrible thing happened to you, and you can not see to run and play with your brothers and sisters," returned her mother.

Gradually she became aware of her loss and resented it. A blind Christian lady who

Sitt Shamsa with Sitt Amalia

had learned Braille came to Shamsa's Assiut home to teach her to read Braille. Under the care of Miss Jessie Hogg,

*The story of Amalia is well told by Miss Venna R. Patterson, in "Missionary Horizons" June 1954, p. 636.

Sitt Shamsa and her Braille Bible

Shamsa entered the P.M.I. taking five and one-half years of specially arranged curriculum with emphasis on singing and Bible studies. Shamsa adored Miss Jones. She loved to listen to her read from the Bible in English. A verse that engraved itself on her mind was this key to her own problem—Romans 8:28 "For we know that all things work together for good to them that love God." . . . She came to trust the Lord and to love Him. After her P.M.I. studies Miss Rena Hogg wanted her as a Bible Woman, but Shamsa's brothers insisted that going from house to house would be too difficult for their sister. She and Miss Rena were both disappointed. Then one day something seemed to say, "Shamsa! You are going to work in the hospital."

She knew very little about this place; she plied her sister-in-law with all sorts of questions about what it was like in the hospital. Nurse Dorcas Teas came to Miss Rena Hogg soon after, sounding her out about the possibility of securing a Bible Woman to work exclusively among the hospital patients. Shamsa's brother said she should go.

"Even if they would pay you nothing,

it would be a happy thing for you to move among the sick and lame, for your own burden would seem lighter."

So she brought the Good News to the women who had never heard it, and the unhappy ones who had forgotten its message of life abundant.

Twenty-five years ago she was stricken with rheumatoid arthritis. She has become progressively crippled. The first ten years of this ravaging disease confined her to bed. After her arms were crippled she said, "Praise the Lord, I can still walk!"

Then arthritis involved her lower limbs. Now it is an effort for her to rise from her chair. She walks by shifting her weight slightly from side to side, sliding the opposite foot forward three or four inches each step. By such laborious travel she went about her work again as soon as she was able to get out of bed. Until five years ago she was full-time Bible Woman.

Often we hear her voice raised in hymns and psalms to the Lord, even when she is alone in her room. And no one can smile more radiantly than Sitt Shamsa. She does not read her Braille Bible much now; the movement pains her arms and wrists too much. But she has committed much scripture to memory after using it so many years. When she feels able she still goes to the wards with Sitt Amalia, our young Bible Woman, to help in singing and telling the Gospel.

New Hope, New Life

KHALID

By LEANDER FINLEY, American Mission Commercial H.S., Omdurman, The Sudan

1939 started to school, 1940 to 1944 in the hospital, 1945 to 1947 back in school, 1948 back in the hospital, 1949 back to school hoping to continue, and now in 1955 going strong with one year and a half to complete the course and receive his diploma. This is the outline of Khalid's previous sixteen years. Without the ministry of a Christian hospital and a Christian school, it is doubtful whether this young man would be living today and looking forward to a life of useful service.

Khalid's father was a gate-keeper and not a very good one, but he had an eager desire to educate his two sons—Khalid the older and Yehyia the younger. Yehyia was strong physically, completed his school work, and is now working and married. Khalid was never strong, but his eagerness for school matched that of his father.

Khalid is a hunchback and during his first year in school, his parents decided something should be done to straighten his back, and in their ignorance, resorted to native treatment. Needless to say, it was ineffective and more than that, it almost resulted in the boy's death. Fortunately, the gate his father was keeping belonged to the Church Missionary Society and one of the doctors was asked to care for Khalid. Immediately, Khalid was brought into the hospital where he hovered for days between life and death. Loving and skillful care with fervent prayers were rewarded by gradual improvement; after almost five years he was able to return to his lessons.

Our mission helps to keep these Omdurman school boys happy and healthy.

Again they were interrupted in 1948 by another year in the hospital.

Fortunately, since 1949, Khalid has been quite well and is now nearly half way through his second year with one more after this one to finish. This is not an isolated case, but can be duplicated in many lands. It does, however, show the blessings given in Christ's name by institutions working for His sake.

Gold Is Where You Find It

The above quotation from Job no doubt is quite true, but how many of us know where to search for it? Not many would expect to find gold in a mission hospital in the Sudan, but that is exactly where some turned up over a year ago.

Dahaba, whose name means "gold" in Arabic, was brought to the English Mission Hospital in Omdurman one day with a badly injured leg. Her parents wanted very much to have her cured so that she could do her share of the work around their home and later be eligible for marriage. Our doctors tried their best to heal the leg, but all their care and treatment were to no avail, and it was necessary to amputate the leg in order to save the little girl's life.

When her parents learned that it would be necessary for Dahaba to have one of her legs amputated, their interest in her took a sudden lessening and they decided that she would not be worth much, and that they would be better off without her at all. Her father left for the home village, and her mother remained behind reluctantly, at the insistence of the hospital staff, to make arrangement for the child. Fortunately there was a Home for Children across the Nile in Khartoum North, and those in charge were happy to make a place for Dahaba as soon as she could leave the hospital.

Dahaba improved rapidly. Before she left the hospital a crutch was made for her, and soon she was able to get around almost as well as she had before her loss. The doctors told her that when she had stopped growing, an artificial leg would be obtained for her, and she could be like other girls.

She had not been in the Home many days before she showed "Dahaba" was just the name she deserved. Dahaba soon became the principal helper to the woman who was caring for both the babies and the older children. She took increasing responsibility and she not only did a good job, she was eager to help. The other children looked on her as a beloved big sister and depended on her for many of the things all children need and want.

Dahaba, aged about fourteen now, attends the Girls' Boarding School.

As the months have passed, Dahaba has grown in her abilities and has shown herself to be as "golden" as her name.

Do you wonder what will happen to Dahaba? Her future is uncertain. When her parents learned that Dahaba was being educated and some day would have another leg—although a false one—and that she was bright and able to do many useful things, they weren't so sure that they wanted to give her up for all time as they had been when they thought she was worthless. Perhaps she would be of some value after all, they thought, so they would not sign a paper giving her to the Home.

But Dahaba is still there today, doing a fine job, learning of Christ her Saviour, and filling the lives of the other children with the golden sunshine which glows in her face and life.

New Hope, New Life

FOWLER CHILDREN'S HOME

By ELIZABETH M. WILSON, Cairo, Egypt

THE FAMILY at the Fowler Children's Home now consists of forty-two girls and seven teacher-housemothers. Three of these are recent arrivals. Niama aged seven and her sister Anaam aged three are two of them. They have a five-month-old sister whom we wished to take but felt unable to care for her properly just now. Their mother died suddenly and the father had no one to care for them while he was at work. Munira aged five is the other one. Her father just disappeared and the mother must work and cannot care for the child.

Three others will be arriving soon. Two of them are sisters of Irene who has been here about four years. Her mother had married again and recently the second husband died quite suddenly. Since his family do not approve of her she must work. She has asked us to take her two small daughters aged four and one. They are adorable and we feel sorry that she must give them up to look after other people's children. But that is the only work she knows. The third child was left with relatives when the mother married again. They were not caring for her well and other relatives brought her in and cleaned her up and then asked us to take her. When I interviewed the mother and asked her if she wanted to give her up she began to cry and pointed to her eye which was bandaged. She said, "He hit me here. Do you think he would be willing to support her, too?"

Our girls had a ten-day vacation last Easter, to include the Western as well as Eastern Easter. Here it is called the big feast. Christmas is called the little feast. They began their preparations this year by learning two new songs under the direction of Faith Hamilton and Norma Lee Squires. They sang one for Palm Sunday and one for Easter in the church. It is the custom in the land to take the small tender new leaves of the palm and weave them into crosses, baskets, belts and other figures and ornaments. So as usual we gave the girls some palm leaves on the Saturday before and they produced many interesting things. On their Good Friday there was a day of prayer and fasting in the church. The older girls joined in this service. On Saturday we had an egg-coloring when each girl was free to show her talent in drawing. After they drew pictures and wrote their names with wax crayons the eggs were put in the dye of their choice.

As at Christmas money is collected so that the poor can feast too. Many people sent in special food gifts such as meat and vegetables or cakes or sweets as well as many eggs. They had a very good dinner and enough left over for the next day which is the national holiday when everyone goes out to smell the breezes in some garden or park. As usual we settled for our own garden as all the public ones were very crowded and the streets were full of people with noise makers.

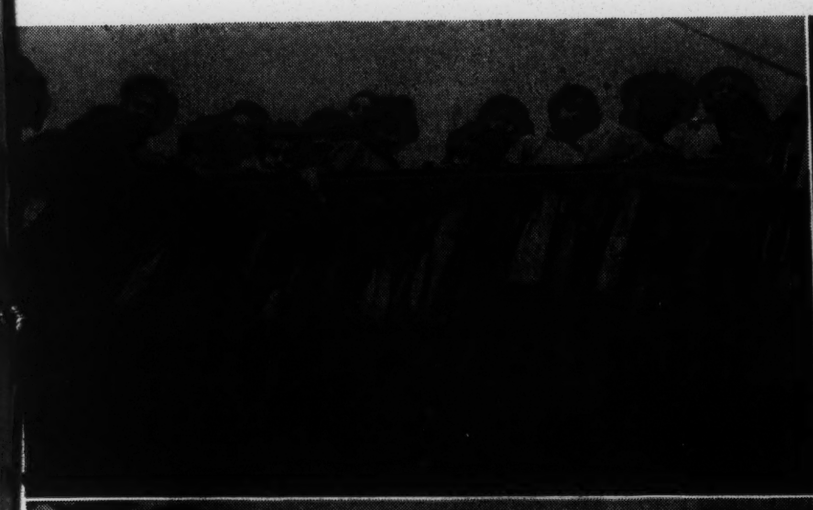
Several of the older girls attended an Easter sunrise at Emmanuel Home under the direction of Miss Lydia Matta. It was attended by girls from all the churches in Cairo. It was a great joy to have five of our girls join the church at the morning communion service. This makes a total of fourteen girls who are members of our church here. Several others are preparing for it but did not feel quite ready.

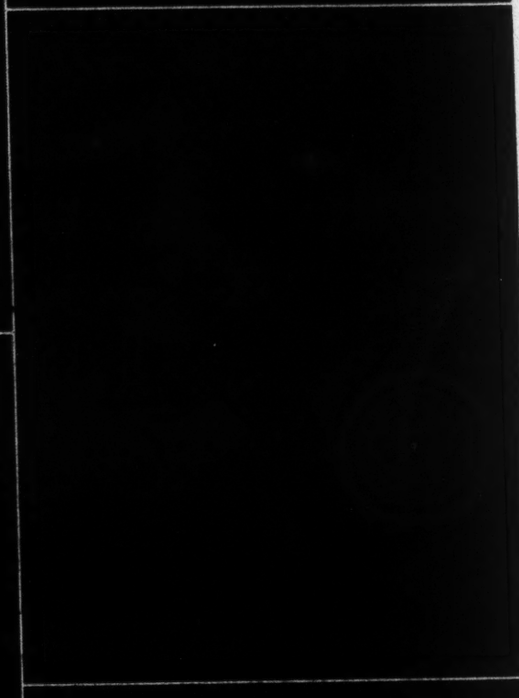
Remember them as they try to learn how to live for Him and to prepare to serve Him.

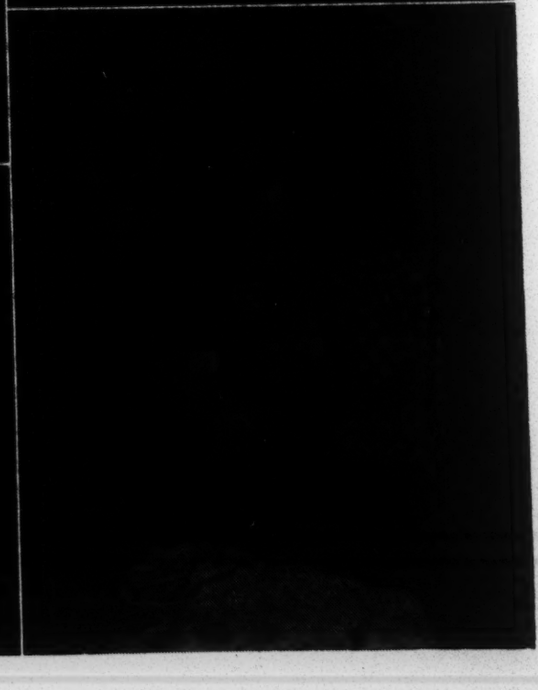
THE STORY THE PICTURES TELL OF FOWLER CHILDREN'S HOME →

First column: Younger children of Fowler Home on the stairway; Nadra Nimr washing a small stew pan and Kamelia Riad washing a halla, using the simplifying dishwashing unit put in last summer; Marie Wahba and Azeeza Fanous making a bed in one of the four dormitories; doing the family mending.

Second column: Marie Ghali, one of the older girls, stirring the supper, a dish of rice and lentils cooked together. The lid of the halla is over the big tin in which water is heated. The halla is made of heavy copper, then tinned or whitened, a process that must be repeated periodically; Irene with a hone, which is a heavy brass mortar and pestle, used for pounding sugar, salt, garlic and other food seasonings; A close-up of Angelle Awadulla, one member of the group opposite her picture.







New Hope, New Life

MISS LUCY

By KATHERINE JACOBSEN, Cairo, Egypt

"I think Lucy is ready to have her textbooks brailled."

With these words, Lucy Nashed began a new and active life at the American Mission School in Zagazig. She had been taught to use the Braille system when very young and although her lessons had been brailled in the primary grades, still she was a disconsolate figure as she sat in the classroom and listened to the other girls recite what they had read in their textbooks. When Lucy was ready for secondary school work, the decision was made to have all her textbooks brailled. At last she could read and participate in recitations, at last she could really know what the others were talking about, at last she could feel herself becoming more a part of the group—and wherever the group went, Lucy went with them—into the classroom, into the dining hall, out to the playground—placing her hands on the shoulders of a friend so that she might stay in line and learn the way. Those who knew Lucy at this time say that it was as though a light had been turned on inside of her.

In 1941, Mr. Shukry Megalli had an idea and with one small girl, the Christian School for the Blind had its beginning in Cairo. By 1946, more girls had come and he realized that he would have to have help. He had heard of Miss Lucy of Zagazig and believed that this young woman who had completed her education in the mission school would be just the one to help in teaching his girls and in supervising their life as boarding pupils. Few would be able to understand their needs as well as she, and so he went to Zagazig to ask her to come to Cairo to work. Miss Lucy accepted this responsible position.

Today, Miss Lucy has supervision of the forty girls who are now boarding students at the School for the Blind which is partially supported by the John Milton Society and partially by the regular gifts of interested friends. In 1950, boys, too, began to attend and today there are eighteen. During the day the children learn together under the direction of six women and three men teachers all of whom are blind. They have regular classes in arithmetic, geography, history, Arabic language, some English, the Coptic language, singing, piano and handicraft. The girls are eventually trained as teachers of the blind and the boys are trained to sing in the Coptic churches.

Lucy

And so, Miss Lucy, "the eyes of her understanding" being opened through the use of Braille and through the love and interest of her friends and teachers at the mission school, is today occupying an important place in the service of Christ in the training of these blind children for lives of useful service, giving them, in turn, new hope and new life—an inspiration to all who know her.

The story is told of one afflicted with blindness since birth who had an inward illumination after she experienced the new birth in Christ. This one was an elderly lady who lived in attic rooms with her invalid daughter. One night in the prayer meeting of her church she said, "Sometimes people ask me if blindness isn't a terrible tragedy. I would not call it a tragedy. Of course it is an affliction. But ever since Christ came into my life I have had an inward light which casts a glory over my pathway, wherever I go."

THE BLIND IN ETHIOPIA

By ISABEL BLAIR, Greensburg, Pa., On Furlough from Ethiopia

THE MATTHEWS School for the Blind has brought new life and new hope to nearly twenty-five men and women around Sayo in Western Ethiopia. Rev. Gidada Solan was the first blind man in Western Ethiopia to accept Christ as his Saviour and begin this new life, about thirty years ago. Since then he has helped not only other blind people, but those with sight—yes, even the missionaries. His face and life are alight with newness and hope and joy in the service of the Lord and he is an inspiration to all.

But Rev. Gidada Solan is not the only one who has found new life and new hope. I think of Ato Tayei, son of an Ethiopian lesser official of the proud Amhara people. As a young man, Tayei lived a rather fast and worldly life. During the Italian war in Ethiopia, he drove a government truck carrying food and clothing supplies. In Addis Ababa, he competed in motorcycle races with Ethiopians and foreigners. One day he was suddenly blind. He was in despair. Soon after that his father was moved to the Sayo area. Tayei heard of the Matthews School for the Blind and wanted to go there to learn to read with his fingers, but his father would not permit him to do so. One day when his father was away, he got a small boy to lead him to the Mission and was soon enrolled in the school. His father came to take him away, but he refused to go. His father told him that he would always take care of him if he would return, but that after being in school for a few years, the Mission would send him away and then who would care for him. Tayei answered that even if the Mission might send him away, Christ would never desert him. He had given his heart to the Lord and knew he could trust Him. Tayei proved to be very quick to learn English and Braille and after a few years was used as a teacher. He married a good Christian widow who had an eight-year-old daughter. One day I told him how sorry I was that he and his wife had never had any children and suggested that they might adopt a baby left at the hospital. To my surprise he immediately said,

Kes Gidada Solan giving Communion in the Ghimeera Church

"Alright, we will." Since his wife would have added burdens, I advised him to talk it all over with her before making any decision and he promised that he would. They went to the hospital the next morning and took the baby home! That baby is flourishing in a home in a way that he would never have done even with the best hospital care. Recently his wife had a baby of their own, and the Lord is giving them many blessings which money cannot buy. Tayei's trust in the Lord and hope for the future are real.

There is Bijigdu, the Mohammedan woman who became Lydia, a Christian, at the school. Bijigdu also heard of the school and came to learn. There she found her

Hazel McGeary teaching in school for blind

Savior. Now even during vacation, she does not want to go home. Home was her sister's house. Her brother-in-law is an old man who likes Bijigdu very much, but she feels that she is not welcome there unless she renounces Christianity. How can she leave her new-found life and hope in Christ? Of course she cannot and the Bethel Evangelical Church is giving her a little money for food and the Mission allows her to live in a school dormitory.* She may not get as good food for the body as she did at her sister's home, but she gets better food for her soul and that is what counts.

Ato Araya is blind also. He is very homely but very nice. As a pupil teacher he had blind young women and girls in his classes. One of these thought that Araya was very nice. In fact she loved him and could not keep away from him. Finally it became evident that this young woman was soon to become a mother and investigation revealed that Araya was the father of the child. There was great consternation. Reverend Gidada was much upset by his trouble, but felt that it would be impossible for two blind people to marry. He thought that each blind person should marry one who can see in order to have someone to properly care for him. In those days the new found life and hope within Ato Araya was almost gone. He was angry and resentful at being found out and losing his work. For some time he must have been in despair. Then the efforts and prayers of missionary and Christian friends prevailed. God did a great work of grace in Ato Araya's heart. He became truly repentant, confessed his sin publicly and asked for forgiveness. Once more he was in his beloved school and later was given his teaching work once more. Today he is married to a good strong young woman and they have a baby. They expect to take the other child as soon as the child is old enough. The mother seems to be unrepentant and is continuing on sin's broad highway.

Truly these three value that new life and new hope found only in the Lord Jesus Christ. One of them told me he felt if he had not been blind and come to the Matthews School at Sayo, he would never have found his Saviour and the hope of eternal life.

*During this year the Matthews School was closed because of lack of funds and personnel.

Little Desitu, blind girl who attended Matthews School for the Blind; Desitu being taught to sort peas.

Mission Travelogue

WOMEN AT POKWO

By MARION FAIRMAN, Oxford, Ohio

ONE afternoon in March, Joan Yilek and I set out after lunch to visit a sick child in a nearby village. The sun beat down on us as we wound our way through a path by the Baro River. The water was low during the dry season so that the village ahead of us appeared to be perched high on a hill but during the wet season the raging river lapped at its very doors. Sometimes the path curved in a little through the edge of the dura fields which stretched away from the river. The ripe clusters of grain towered above our heads and the leaves of the stalks slapped us in the face as we pushed through.

Dotted through the fields were elevated round shelters like dog houses on stilts. We stopped beside one and there was a giggle and a flurry. Joan coaxed in Anuak and presently a little black curly head peeked out at us. A flock of dura birds, the scourge of the dura crop, flew over and we were forgotten. The boy jumped out on the platform in front of his little shelter high above the grain. In his hand he whirled a whip. Quickly he rolled a little mud from a pile on his platform and away whistled the ball with more accuracy than shown by most American "mud-slingers." He screamed at the birds, a peculiar high-pitched sound. Boys all over the field joined in, and the air was split with fiendish noises, cracking whips and flying mud. We clapped our hands over our ears and hurried on toward the village.

Unlike the Nuer, the Anuak closes in his village with a fence designed with dura stalks and old wood. The top is jagged and is meant to keep out the Nuers who like to raid for cattle and the Gallas of Ethiopia who, until Hailie Selassie, liked to raid for slaves. The door was cut low and we stooped over to get in. In front of the grassed shelter that serves as the men's sleeping porch and the council hall we almost stumbled over a group of men huddled around a large gourd. Their heads almost touched over the common pot of beer as they sucked noisily through reed straws. It was a good season for dura and the excess is never stored but is made into beer. They were already a little jolly and cordially invited us to sit in with them but we refrained.

Each house or group of family houses in an Anuak village has a dura stalk-and-grass fence around it giving privacy to the women within. From behind one of these stepped a small girl about eight carrying on her hip a little boy about two. She stopped abashed and shrank back against the doorway. Both of the children were naked, both had metal bands around their ankles and giraffe-hair circlets holding charms about their necks. Joan talked to them a bit and soon the little girl slid on ahead to take us to the sick child's house.

When we stepped inside that grass fence where the little girl took us we stepped into an Anuak woman's world, narrow and closely defined. Two shaggy-roofed houses sat back against the fence leaving a large courtyard covered with swept mud. Scattered about the open yard were huge gourds, all containing dura in various stages of preparation. Under a grass shelter jutting out from the house roof to two vertical poles sat several women, one of whom cradled the child who was sick. Joan went over toward them and I hung back fearing to make them embarrassed and tongue-tied before a stranger. Over at one side a young girl rhythmically raised and lowered a long-handled pestle into a wooden mortar

cracking the raw brown and yellow grains of bouncing dura. Another woman knelt in front of a flat stone, her arms stiff, rubbing the cracked dura with a round piece of stone shaped like a rough rolling pin. Large circles of the milled white dura dried in the sun like giant pancakes on a hot griddle. An old grandma with two ropes of beads wrapped about her head scooped up handfuls of dried grain into a smoke-blackened cooking pot filled with water. From the low doorways of the houses stuck several heads which bobbed indoors each time I glanced that way. Three young girls allowed me to step close and look at the designs on their bare arms and backs and breasts, made with the tiny holes of thorns stuck through the skin and then cut, the tribal mark of the Anuak tribe. I asked Joan which was the mother of the child. She repeated the question in Anuak and several bright red tongues flashed out through gleaming white teeth to point toward a youngish woman near the door. The baby seemed better and we left with all the women chattering at once.

A few doors down the dusty path a man stopped us and said the chief of the village wanted his picture taken. Joan shrugged and I grinned back and we followed our guide to another courtyard. The chief was sitting on a three-cornered stool dressed in shorts, someone's discarded suitcoat and a necktie. Beside him knelt an old woman, her face lined and worn. I raised my camera but he waved his pipe in protest. Then from the house, crawling on her hands and knees, came the younger wife to take her place on the other side of the chief. No woman walks in front of the chief and even the new young wife who was requested by the older to help with the hard work must crawl before him.

After the picture we left the courtyard and started out of the village on the other side directly above the river. Several Anuak women stood out in the water about twenty feet fishing with long poles. Joan pointed down river where on a projecting shelf we could see crocodiles sunning. Around the edge of the river played several naked young children. We started down over the steep bank and the kids glanced up at us. Immedi-

Photo by Al C. Ackenheil

The homes of the missionaries at Pokwo

Photo by Al C. Ackenhell

A Pokwo home scene. The women are grinding dura

ately there was a scramble and one little fellow splashed out through the water to his mother who scolded him and tried to send him back. He clung to her legs, screaming, burying his head in her scanty skirt. The mother said something to the child and Joan protested. I inquired what was said and Joan repeated, "You be good or I'll give you to the white people." We felt like bogey men as we walked away from the child who was more afraid of us than of crocodiles.

Daily physical labor, constant subjugation to the men, inbred ignorance and fear; these are the lot of the Anuak women. Joan and I walked on up the edge of the river toward the Mission silent with the weight of our sisters' burden.

Missionaries are People, Too

DESK INVENTORY

By JOAN YILEK, Pokwo, Ethiopia

Two shot-gun shells—an Anuak primer,
A can of paint—with request for thinner,
Three bottles of ink and a pack of flash cards,
Some garden seeds not yet in the yard,
An open-end wrench and an oily rag,
Some nuts and bolts—must find them a bag,
A partly used tube of eye medicine
Thermometer and alcohol it now rests in—
Bits and pieces of a missionary day,
Dropped in haste, and not put away.

A Summer Travelogue

TO "CHRISTMAS LANDS"

By MRS. A. C. PEOPLES, Wife of Supt. of Camden Academy, Camden, Alabama

MY TRAVELS the past summer are a partial fulfillment of a wish of almost a lifetime. I have always wanted to travel, to see some of the places about which I have read, to know how the people in other countries look, how they act and how they dress. I began the study of French in my senior year in high school. I was so fascinated by it that I chose Foreign Languages as my major in college. When I got the opportunity to do so, I went on to graduate school and continued the study of French in pursuance of the Master's degree. My continued study of French together with my teaching two high school French classes daily poured oil on the flames of my desire to travel in France and other foreign countries. The long-awaited opportunity came and I grasped it.

I attached myself to a group that was to tour Western Europe. The tour was well-planned by the leaders, especially so for such a large group. There were about 130 men, women and a few children in the entire party. (It was broken down later and I was in a group of only forty.)

We sai'ed from Montreal on the *T.S.S. Columbia.* Nine days later we landed in Southampton, England. The land tour really began in Ostende, Belgium. From there we went to Holland, to Germany, to Austria and to Italy. We flew from Italy to the Holy Land, from there we flew to Athens, Greece, spending a day there, then back to Rome, Italy. From Rome we went to Switzerland, to Eng'and and Scotland, then back by August 6.

We traveled by train, by cars, by bus, by passenger boat. Sometimes the trips were very pleasant nad sometimes they were quite uncomfortable, but all were quite congenial and willing to bear a few discomforts for the sake of gaining new experiences. We did not stay long in any country but we did much concentrated sightseeing with well-informed English speaking guides.

Despite the fact that I had for so long dreamed of seeing Paris, the most impressive part of the tour was the Holy Land. That impression was not from the standpoint of beauty of scenery—I would have chosen Switzerland for that; not from the standpoint of hospitality of inhabitants—to me England excels in that; not from the standpoint of gaiety—France undisputedly leads in that.

I could not possibly say that the Holy Land is beautiful, with its little flat-topped houses here and there on the limestone hills. I could not say that it is clean or neat — donkeys, mu'es and pedestrians walk along the same narrow streets. I could not say that the people are hospitable. The most that we encountered were little dirty, poorly-clad, sore-eyed children, begging the tourists for everything from money down to a sheet of paper from their notebooks. There was no evidence of gaiety. The women were busy carrying jugs of water on their heads and seemingly avoiding the tourists. My impression of the Holy Land is purely because of its religious tradition and historical shrines.

We landed in Beirut, Lebanon, and spent one night there. I was awakened very early next morning (Saturday) by strange noises. From the hotel window I saw swarms of men, women and chi'dren, dressed in their native attire. That is long, loose-flowing robes for the women with long various-colored scarves on their heads. Some covered their faces. The men's trousers were baggy from waist to knees, then very tight from knees to ankles. Some wore turbans on their heads; others wore the long veil-like head gear of the women. Some were wearing sandals on their feet; others were barefoot. They were

going to market to sell their wares. In fact, the sales seemingly took place anywhere on the street. Most of the women were selling coffee or some sort of bread, which was bought and consumed there on the street. The men had a variety of wares. They carried them strapped on their own backs or on the backs of donkeys. They included automobile tires, stalks of bananas, huge baskets of fruit and vegetables, broom straw, and everything else one can imagine. I saw one man driving ten turkeys, and another carrying three baby sheep. The streets were filled with men standing, walking and riding donkeys.

We took a 25-mile bus trip from Beirut through the banana groves and along the shores of the Mediterranean to Byblos, the early center of Phoenician civilization. The Phoenician alphabet supposedly originated at Byblos. There we climbed to the top of the ruins of an ancient Crusaders castle overlooking the Temple of Baal, 1800 B.C.

We flew from Beirut to Jerusalem. It is in Jordan that most of the sacred shrines of Christianity are located. We left the airport in sight-seeing cars even before we were taken to the hotel. Our first stop was at Bethany, the home of Mary and Martha. We descended the 24 steps leading underground to two chambers, in one of which Lazarus was laid. This tomb was reopened in the 16th century and since that time has been guarded continuously by Arab guards.

We drove down the Jericho road, over hills of limestone rocks. The surface of the road is paved, but the country is very mountainous and has many dangerous curves. We stopped at the Apostles Fountain across from the Good Samaritan Inn, where Jesus related the story of the Good Samaritan and where the man who "fell among robbers" supposedly was taken. A military post now stands on that site. Jericho is said to be the lowest spot (853 feet below sea level), the hottest spot and the oldest spot. From Jericho we are able to see the Mount of Temptation, the Dead Sea and the River Jordan, all of which we visited.

Our hotel is situated just inside the Joppa Gate. On the other side of the wall is No Man's Land. Military guards were on day and night duty.

The next morning, Sunday, we conducted worship services on the Mount of Olives, the place from which we believe Christ ascended into heaven. A little Muslim chapel stands on that mount. However, our services were held in the open, not in the chapel. From this spot we got a good panoramic view of Jerusalem, including the Golden Gate, through which Christ made His Triumphal Entry, the place of the Last Supper, and the spot on which Judas was hanged.

In the afternoon we travelled the Via Dolorosa, Way of the Cross—that is, those stations that are in the Arab territory. It seems paradoxical that strife could exist in such a sacred territory. It is true, however, that the Jews and Arabs do not trespass on each other's territory. So we stood on the Arabs' side and looked over into Israel at one of the stations of the cross of our Lord.

We visited the holiest Church in Christendom, the Church of the Holy Sepulcher, erected on the site of Jesus' Crucifixion, Burial and Resurrection. The Garden of Gethsemane with its olive trees and flowers recalled to us vividly the story of Jesus' leaving his disciples to pray and returning to find them asleep.

I must mention the most famous building in Jerusalem, the Dome of the Rock. This beautiful, huge, eight-sided building with its large, imposing, colored dome is a Muslim mosque which stands on the spot where Solomon's temple was built. It is as sacred to all Muslims as the Church of the Holy Sepulchre and the Church of the Nativity are to all Christians. It is supposedly the spot from which Mohammed ascended into heaven and to which he will return.

I do not feel that I have done, or can do justice to this sacred place but I can say that mine was an enriching experience that inspires me to do more to spread His Gospel.

CHRISTMAS IN THE DARK

By HELEN KELLER

WHEN I was a little girl I spent the Christmas holidays one year at the Perkins Institution for the Blind. Some of the children, whose homes were far away or who had no homes, had remained at the school. I have never known a merrier Christmas than that.

Someone may ask: "What pleasure can Christmas hold for children who cannot see their gifts or the sparkling tree or the ruddy smile of Santa Claus?" The question would be answered if you had seen that Christmas of the blind children.

The only real blind person at Christmas time is he who does not have Christmas in his heart. We sightless children had the best of eyes that day in our hearts and in our fingertips. We were glad from the child's necessity of being happy. The blind who have grown old can be children again on Christmas Day, and celebrate in the midst of them who pipe and dance and sing a new song!

For ten days before the holiday I was not still a single moment. I would be one of every party that went Christmasing. I laid my hands on everything that offered itself in the shops, and insisted on buying whatever I touched, until my teacher's eyes could not follow my fingers. How she ever kept me within the bounds is a matter of amazement. To the prettiest doll I would adhere a moment, then discover a still prettier one, and by indecision the more perplex her and myself. At last the presents were selected and brought home.

Next, a great Christmas tree, a cedar which towered above my head, was brought to the house where the children lived, and planted in the middle of the parlor. Preparations kept us busy for a week. I helped to hang wreaths of holly in the windows and over pictures, and had my share in trimming the tree. I ascended and descended continually on the ladder to tie on little balls, apples, oranges, strings of popcorn, and festoons of tinsel. Then we attached the little tapers which should set the tree aglow.

Last came the gifts. As we placed one and then another, it became more and more difficult for my fingers to thread their way in and out between the candles, the dangling balls, and the swinging loops of corn and tinsel, to find a secure position for the gifts. It seemed as if the green, sweet-scented branches must break with the burden of love-offerings heaped upon them, and soon the higher branches did begin to bend alarmingly with each heavier bundle, "like the cliff-swallow's nest, most like to fall when fullest."

Finally the tree was trimmed. Stars and crescents sparkled from branch to branch beneath my fingers, and farther up a large silver moon jostled the sun and stars. At the very top an angel with spread wings looked down on this wondrous, twinkling world—the child's Christmas world complete! But I think the view must have made him a little dizzy, for he kept turning slantwise and crosswise and anywise but the way a Christmas angel should float over a Christmas tree.

My teacher and the motherly lady who was matron in that house were children themselves; it really seemed as if there could not be a grave, experienced grownup in the world. We admonished each other not to let fall a whisper of the mysteries that awaited the blind children, and for once I kept the whole matter a secret.

On Christmas Eve I went to bed early, only to hop up many times to rearrange some package, to which I remembered I had not given the finishing touches and to use all my powers of persuasion with the unruly angel.

Long before anyone else was down-

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stairs on Christmas morning, I took my last touch-look at the tree, and lo! the angel was correctly balanced, looking down on the brilliant world below him. I suspected that Santa Claus had passed that way, and disciplined the unruly angel. I turned to go, quite satisfied, when I discovered that Sadi's doll had shut her eyes on all the splendor that shone about her. "This will never do," I said—"sleeping at this time!" I poked her vigorously, until she winked, and finally, to show she was really awake, kicked Jupiter in the side, which disturbed the starlit universe. But I had the planets in their orbits again before it was time for them to shine on the children.

After a hurried breakfast the blind children were permitted to enter the parlor and pass their hands over the tree. They knew instantly, without eyes, what a marvelous tree it was, filled with the good smells of June, filled with the songs of birds that had southward flown, filled with fruit that at the slightest touch tumbled into their laps.

I distributed all the gifts myself and felt the gestures of delight as the children opened them. Very pretty gifts they were, and well suited to sightless children. No disappointing picture books, or paintboxes, or games that required the use of sight. But there were many toys wonderful to handle: dolls, both boys and girls, including a real baby doll with a bottle in its mouth — chairs, tables, sideboards, and china sets, pincushions, and workbaskets, little cases containing self-threading needles that the blind can use, sweet-scented handkerchiefs, pretty things to wear, and dainty ornaments that render children fair to look upon. Blind children, who cannot see, love to make themselves pretty for others to see.

There were animals, too, fierce lions and tigers, which proved that appearances are most deceptive, for when one took their heads off he found them full of sweet things. One girl had a bear that danced and growled whenever she wound a key somewhere in the region of its neck. Another had a cow that mooed when she turned its head.

After we had touched our presents to our hearts' content we romped and frolicked as long as the little ones could go, and longer. If you had looked in on our merriment and had never seen blind children at play before, you might have been surprised that in our wildest whirlings we did not run into the tree, or knock over a chair, or fall into the fire that burned on the hearth.

I think we must have looked like any other group of merry children. You would have learned that the way to make the blind happy at Christmas and all the time is to treat them as far as possible like other persons. They do not like to be continually reminded of their blindness, set aside and neglected, or even waited on too much.

Had you been our guest you would have received a gift from the sightless, for they have one precious gift for the world. In their misfortune they are often happy, and in that they bring happiness to those who see. Shall any seeing man dare to be sad at Christmas or permit a little child to be other than merry and lighthearted? What can excuse the seeing from the duty and privilege of happiness while the blind child joins so merrily in the jubilee?

"Tiny Tim" was glad to be at church on Christmas because he thought the sight of him might remind folk who it was that gave the lame power to walk. Even so the blind may remind their seeing brethren who it was that opened the blinded eyes, unstopped the deaf ears, gave health to the sick, and knowledge to the ignorant, and declared that mightier things even than these shall be fulfilled.

From the lowest depths there is a path to the loftiest heights. The tendency to persevere, to persist despite hindrances, discouragements and impossibilities, distinguishes the strong from the weak. The man without a purpose is like a ship without a rudder.

—Thomas Carlyle

O Come and L

"CHALLENG

ANOTHER CHANC

By MRS. WA
Los Angel

Scripture—Acts 12:25; 13:13; 15:37-40; 2 Tim. 4:11.

**Once like a broken bow Mark sprang aside.
Yet grace recalled him to a worthier course,
To feeble hands and knees increasing force,
Till God was magnified.**

Christina G. Rossetti

Sing verses 1,4, 5 #90 S.C.W., "O Young and Fearless Prophet."

The few references we have about John Mark open up wide vistas. They bring out questions, but also suggest encouragement for daily living.

From John Mark we learn: that lost self-respect can be recovered; that character of good repute can be rebuilt; that out of failure a worthwhile future can be built; that second chances(and who does not need them up to seventy times seven) are given and can be used wondrously for His service. John Mark—an effective antidote to despair!

What a rich heritage he had! His large, comfortable home was a gathering place for the Jerusalem Christians. Peter found "many gathered together praying" when he went there after the Angel of the Lord rescued him from Herod's prison. The son of this household knew the leaders of the early Church, the intimates of Jesus. Perhaps he too, had seen and heard Him.

Then came John Mark's big opportunity. Paul and Barnabas, Mark's cousin, having been "set apart" by the Holy Spirit for that historic first missionary journey "to preach the Word of God" needed a helper, an attendant. Luke tells us in Acts 13:5 "and they had John to assist them" —his "Opportunity Unlimited" to learn from master workmen in Kingdom Building, and to have a part, however small, in it. But shortly come the tragic words. "And John left them and returned to Jerusalem."

Why, oh way? The hardest to answer of all questions is the "why" of human behavior. Was he critical of the change of plans? Was he a coward, afraid of lawless people and the rigors of overland foot travel? Or, did filial duty call him to Jerusalem where his mother might be persecuted. We do not know, but probably many considerations influenced his decision. How human to let many factors give important guidance instead of using the supreme criterion "Is this what God would have me to do?"

Ten years of silence—then a second chance for young Mark is urged by mild, conciliatory Barnabas who felt that the thoughtlessness and inconsistency of youth had caused the desertion, and that one failure should not cause permanent condemnation.

Mrs. Wallace Rogers, 1st Vice President of the 1953 WGMS Convention has graciously consented to write the Worship Services for 1956. Thanks is hereby expressed to Mrs. J. Boyd Patterson, Albany, Oregon, for her faithful, inspiring services for 1955.

Us Worship

ACCEPTED"

R JOHN MARK

OGERS,
nia

But Paul, with his whole-hearted devotion, unflinching courage, and stern sense of duty felt that "no man should look back after putting his hand to the plow." Both Barnabas and Paul felt the importance of this, a matter of principle. "No man lives alone" and Mark's former action caused a sharp difference between these friends and fellowworkers. Today there are differences, with much reason on both sides, but let us find our "Cypresses" and absorb our energies in work.

"If we cannot think alike we can love alike,
If we cannot be of one opinion we can be of one heart."

John Mark vindicated his second chance, and became "Companion of the Saints." Peter calls him "my son." Paul eventually calls him "a fellow-laborer" that is "very useful in serving me."

Mark writes the Gospel of Service —the challenge of a new life through repentance and faith, to be expressed in service, for "whosoever would be great must first be a servant." His vivid, vigorous record of our Savior should help us to —

". . . trust in His redeeming blood
And try His works to do."

Let the Leader direct *silent prayer*:
that despair and defeat may be overcome;
that new chances may be "opportunities accepted";
that first things may be first in our lives;
that our love for the Savior may be expressed in His Service.

DO YOU KNOW JOHN MARK?

1. What was the name of John Mark's mother?
2. What significant thing happened when a prayer meeting was being held in her home?
3. What two men took John Mark on a journey?
4. What type of journey was it? Can you trace on the map the probable route of the journey?
5. How long did John Mark stay with them?
6. Why do you think he left them? Was he "fired" or did he resign?
7. Where did he go after leaving them?
8. What places and events did John Mark miss by not going with them?
9. How do you think he proved himself worthy of the full confidence of both men?
10. What is the central teaching of the book written by John Mark?
11. Can you see any relationship between his earlier life and his words in Mark 1:14,15?
12. What interpretation did Mark give to the person and message of Christ that is somewhat different from the other Gospels?
13. What is the abiding appeal of the Gospel of Mark?
14. How might *you* use the results of Mark's "second chance" in helping someone who is discouraged?

INSPIRATION FOR TODAY'S WITNESS

The World-Wide Witness Is to Christ Only

By MRS. CHARLES HUSSEY, Philadelphia, Pa.

(*Bible references suggested for study*: *Matt.* 24: 4,5,11; *I Cor.* 8:6; *Phil.* 2:5-11; *Col.* 1:12-18; *Ps.* 22: 27,28.)

"YE SHALL be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria and unto the uttermost part of the earth." It is impossible that the disciples should not have understood from this that their sphere of labor was to be coextensive with the world. It is impossible that Christians should not understand that we are to be His witnesses to every nation and people, beginning at home, but not stopping until every creature has heard the Gospel story. The faithful witness of the individual Christian in the church at home is the foundation of the foreign mission enterprise. Only as the Gospel passes from life to life does it pass from land to land.

The World-Wide Witness is to Christ. We are to witness to the inestimable love of God revealed in the redeeming grace of the Lord Jesus Christ. Jesus said, "Ye shall be witnesses unto me." Christians are witnesses unto His life, His teachings, His death, His resurrection. We are to testify to what He means to us, what He has done for us, and what He has done in us, that he has saved us from sin and death, and transformed us from spiritual blindness to glorious sight.

Our Lord is as busy today saving the world as when he was physically present in Palestine, but today He works through the Church. If His message is to be proclaimed and His mission accomplished, it must be by those who rise up and follow Him. We who are His body, the Church, are the heralds of everlasting life to all who will believe in Him. We must fill the world with unselfish ministers and missionaries, kindhearted physicians and teachers, who live and labor to save mankind from sin, pain, and death. The field is the world. The task is big enough, the need urgent enough, to bring us into such fellowship with the Lord Jesus Christ that we will gladly make any sacrifice to be associated with Him in this glorious mission of world redemption.

"Ye shall be witnesses unto me," said the risen Savior to the little band around Him. We have here the program of Christianity. It was to be extended, through chosen witnesses, to all nations, to Gentile lands as well as Jewish. The uttermost parts of the earth had been given to the Savior, and His followers should not rest until the whole earth shall be included in His dominion. This was the Lord's last word to the Christians of the first century, and it is His command to the Christians of the twentieth.

Witnessing for Christ—making clear to the world what His life and death stand for, setting forth His ideals, giving and claiming submission to His authority over conscience and will, this is the never-ceasing function of the church. Never was that function performed better than in those early hours of the church's morning. Every Christian believer was a missionary inflamed by the love of Christ. Those Christians believed in a campaign of testimony, that the world might be won to Christ.

Their witness was to Christ only. Christ was the burden of their message—Christ crucified, Christ risen, Christ glorified. He was the soul and substance of their message. They met the sins, needs and miseries of the world with a remedy in which they had utmost confidence. That we could recapture somewhat of that spirit of enthusiasm! We suffer from spiritual fatigue, from the feeling that what

Quiet Hour Message at the 1955 WGMS Convention, briefed by Mrs. Hussey, seems particularly appropriate as a Christmas meditation.

we have to give is not sufficient for the world's great need. Spiritual passion is our need, the inward dynamic of the presence and power of Christ.

There was besides in the early church the convincing witness of a holy life. The New Testament writers tell of lives cleansed and sanctified. That is needed in the witness-bearing church today. The modern mind says: Show us what kind of men and women you can make, the type of character you can produce, the change you can work on the face of this sinful world.

Was not this our Lord's judgment? "By their fruits ye shall know them," the Master said long ago. The fruit by which a Christian may be known is a life of righteousness and peace and joy in the Holy Spirit, a life of devout love to God, and of beneficent love to men, of winning souls to Christ by godly living and earnest witnessing. It is a fruit that abides, that endures unto eternal life.

"Only one life, 'twill soon be past;
Only what's done for Christ will last."

I MET GOD

I met God in the morning
When my day was at its best;
And His Presence came like sunrise
With a glory in my breast.

All day long the Presence lingered.
All day long He stayed with me;
And we sailed in perfect calmness
O'er a very troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But the winds that seemed to drive them,
Brought to us both peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I, too, had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek Him in the morning,
If you want Him through the day.

Ralph S. Cushman

PROGRAM SUGGESTIONS

Introduction. Present "panoramic view" of 1956 *Program Calendar.* Note Program and Worship themes, stressing personal and group significance of "Opportunities Unlimited" and "Challenge Accepted." Suppose all mission groups seriously apply these themes as 1956 slogans! Why not? Please, one year hence, share with *Missionary Horizons* readers a brief account of renewed vision and zeal that will surely permeate your group and congregation! Oh, the potential power of mission groups to give direction and spiritual leadership in decadent, listless congregations, if they will pay the price by saying "Challenge Accepted" to their "Unlimited Opportunities" in putting first things first! With courage and prayer be "Lighthouse Christians."

Worship (pp. 242, 225). Note change of location to center of Magazine. During 1956 you will find it in or near center each month—a reminder that whether worship precedes or concludes mission study programs, it must be *central.* Consider prayerfully John Mark and his accepted challenge. Quote from new *Program Calendar* one Call to Worship, p. 3; explain symbolism of theme picture, "Light of the World"; theme poem, "My Trust" p. 29; sing theme song, pp. 16, 17, for which music is given to help pianist. Suggest selection of monthly Prayer Partners, p. 28 in *Program Calendar* as you use selections from 5th to 9th Days, 1956 *Prayer Cycle.*

Program—ANOTHER CHANCE

Topic 1—*The Year is the Lord's* (pp. 195-197). Note additional material for all topics, p. 250. Call for inspirational Stewardship comments. Make Responsibility Chart, using Egypt facts, p. 196; for other missions, see *Prayer Cycle* and *Handbook.*

Topic 2—*"New Hearts, New Faces"* (pp. 198-208). Why study lepers? If we think of them only as in Bible times, we need to know marvelous ways science and Christian love give them "another chance." Leaflets *Unfounded Fears, They Banished a Ghost, Mary Reed, Ministry of Presbyterian Churches,* etc., available from American Leprosy Missions, Inc., 156 Fifth Ave., N.Y. 10, or from a Branch office. Rev. and Mrs. E. R. Broad, in charge of Northeastern Branch, 14 Beacon St., Boston 8, Mass., offer "lighthouse stamps" (their symbol), and stories. Find out all you can about U.P. ministry to lepers, particularly at Assiut and Rawalpindi, remembering that we help them by contributing financially through our regular channels.

Topic 3—*New Hope, New Life* (pp. 209-216). In addition to accounts of afflicted and orphaned in our U.P. missions, include victims of unfortunate circumstances, perhaps in your community, who are living triumphant lives because they had "another chance."

In Conclusion. Thoughts from article, p. 226. Make ten *Quiz Questions* from contents of this Magazine for informal, fellowship fun.

A Happy Christmas

A happy Christmas to you!
For the Prince of Peace is come,
And His reign is full of blessings,
Their very crown and sum;
No earthly calm can ever last,
'Tis but the lull before the blast;
But His great peace
Shall still increase
In mighty all-rejoicing sway;
His Kingdom in thy heart
Shall never pass away.

Frances Ridley Havergal

CHRISTMAS GIFT SUGGESTION

Why not include a subscription to *Missionary Horizons* with your gifts for parents, children, aunts, uncles, grandparents, cousins, and friends? See the convenient order blank on the back cover of this Magazine. Or, write your gift requests on other paper, and thus preserve your magazine cover.

1956 PROGRAM CALENDARS

The new *Program Calendars* are off the press and await your orders. (See the description, pages 168 and 169, November *Missionary Horizons*. Please send cash with each order. The convenient order blank below may be used.

To Mrs. Ralph H. Arnold, 510 S. Trenton, Pittsburgh 21, Pa.

I enclose $..... for which please send to me ..... copies of the 1956 *Program Calendar*, at 10¢ each plus ....., my estimate of the postage needed to mail them to me. They are for the ..... Society of the ..... congregation.

Signed .....

Address .....

.....

HONOR ROLL

Delegates to the 1956 WGMS Convention, Canton, Ohio

Presbyterial	*Date*	*Secretary Reporting*
1. Arkansas Valley	October 6, 1955	Mrs. Nelson Kilbourn
2. Butler	October 7, 1955	Mrs. H. B. Kerr
3. Kansas City	October 10, 1955	Mrs. Grant B. Gibson
4. Albany	October 14, 1955	Mrs. W. F. Sherry
5. Argyle	October 15, 1955	Mrs. John E. Robertson

—Mrs. Grant B. Gibson, Convention Secretary

TRIBUTE TO WHOM TRIBUTE IS DUE

MISS IDA B. LITTLE

A long and useful life came to a close on October 18, 1955 when Miss Ida B. Little was called home after an illness of only five days.

Miss Little was one of the most widely known women in the United Presbyterian Church. For thirty-nine years she was a member of The Women's Board, resigning in July 1951, and during that entire time she was Secretary of the Young Women's Department, the longest tenure of one office in the history of the Board. In this position she came in contact with hundreds of the young women of the church. It was a work she loved and was never willing to exchange for any other. She never ceased to remind us that it was the young women who would become the strong body of the WGMS in future years so it was important that their interest be caught and held. She had a real love for this group and would go any distance at any time to meet with them in their conferences. On her twenty-fifth anniversary as Young Women's Secretary "her girls" presented her with a beautiful gold pendant which she wore with great pride. To her it was her "Service Pin."

The heavy task of preparing material for her department in the *Missionary Magazine* each month was regularly and cheerfully done by her. Indeed, to Miss Little, any duty concerned with Board work was never a burden but a privilege she was happy to perform. She served on many committees in connection with the Board and wrote many articles for it, including the revising and bringing up-to-date the History of the WGMS.

She was a member of the Mt. Lebanon United Presbyterian Church and was interested in all its departments, serving wherever her abilities were needed. One well-remembered service was telling missionary stories to the little folks in the younger classes each Sabbath. She was a graduate of Westminster College and always retained her interest in all its affairs.

She had many interests but always supreme among them was the work of the Women's Board. To those who served upon it with her for many years only happy memories of her remain. She was always pleasant, kind and considerate to other members. None can remember an unkind word or sharp retort from Miss Little, rather with wise counsel and forbearance she sought to promote the happiness of all. Her knowledge and clear memory of transactions of the Board during past years were of great value as her accurate memory often cleared up a matter obscured by time.

She was to the whole Church, as well as to the Women's Board, a valued member through the years of devoted service she gave to its work.

"Give her of the fruit of her hands;
and let her own works praise her in the gates."

—Helen T. Murdoch (Mrs. Edgar B.)

Significance of General Assembly's Action Uniting Administration of Foreign Work

THE 1955 General Assembly took decisive action to unite the administration of its foreign work. It directed the Board of Directors of the Women's General Missionary Society and the Board of Foreign Missions to establish a single Board of Foreign Missions, including women members nominated by the Women's Board, for the administration of all overseas work of the Church. Previous Assemblies had spoken in favor of this proposal and a plan had been drafted by representatives of both Boards. The 1955 Assembly, upon recommendation of its Committee on Foreign Missions in which its Committee on Women's Board unanimously concurred, instructed the Boards to put this plan into operation in the near future. This the Boards are proceeding to do. (For the reports of these two Committees and the plan, see *Missionary Horizons*, July-August, pp. 679-680.)

This is a momentous and far-reaching action of the Assembly. What does it mean to the many groups involved?

More Effective Administration of Total Foreign Work

In order to understand the changes taking place, it is necessary to know how the foreign work operated previously. The work of the Board of Foreign Missions and that of the Women's Board were already interrelated and interdependent. The Women's Board supported all unmarried women missionaries, while the Board of Foreign Missions supported families and single men. But missionaries of both Boards worked side by side in the same stations and institutions and there was constant interchange of services between them. All appointees of the Women's Board had to be approved also by the Board of Foreign Missions. All remittances of the Women's Board were sent through the Board of Foreign Missions and disbursed by Foreign Board missionaries serving as Mission treasurers. All travel arrangements and accounts for Women's Board missionaries were handled by Foreign Board personnel. Some Women's Board missionaries were assigned by the Missions to take charge of Foreign Board work and property, and vice versa. Missionaries of both Boards had equal voting rights in Mission meetings. In fact, the Assembly's directive sets up an administration in America comparable to the Mission body on the field, in which men and women are integrated.

Proposed "solely for the purpose of providing more effective administration of the total missionary work . . . overseas," the new plan promotes efficiency in numerous ways. It saves time and avoids duplication in recruiting and screening of candidates. It eliminates the necessity for keeping separate accounts on the field for two Boards. It facilitates a balance in missionary appointments as between families and single women.

It permits uniform action regarding salary, allowances, equipment, health benefits, retirement, pension, and social security provisions for missionaries, many of which were different under the two Boards. It makes possible unified consideration of Mission policy, especially regarding indigenization of the work. It simplifies dealings with governments. It enables unified action on use and distribution of funds, after study of the work as a whole.

It eliminates delay formerly required for consultation between the Boards and extra work involved in keeping each other informed. Swift decisions are sometimes desirable in these days of intensified nationalism and rapid political changes in the fields. A streamlining of existing machinery was called for to keep pace with modern communication.

Answer to a Long-Felt Need of the Missions

Joint administration has long been advocated by the Missions. In 1950 the South Sudan (now the Upper Nile) Mission took the following action: "That this Association very kindly approach the WGMS and the Board of Foreign Missions regarding a union of the two." The Egypt Mission at its annual meeting in January, 1953, said: "Perhaps the time is ripe for us to go on record as stating our conviction that the efficiency of our work as a Mission on the field is hampered by the existence of a divided authority at home. We feel that our work would be much more effective and integrated if it were directed at home by a single Board which would include women members representing adequately the WGMS."

In a vote of the Missions, taken at the request of the Women's Board, united administration was favored by 78 per cent of the missionaries voting, each field also showing a majority in favor, and the Egypt Mission being unanimous, 61-0,

Clarification of Understanding of Church Overseas

In the past, national Christians abroad, accustomed to thinking of the Mission as a unit, have been confused by the existence of two Boards with different procedures. The new system will be easier for them to understand.

Presentation of Whole Foreign Program to Church at Home

The average layman of the Church in America was little interested in the artificial divisions of work between the two Boards. Joint administration will help him to see the whole picture of the denomination's foreign work.

Opportunity for Women to Have Voice in Total Foreign Work

What is the special significance of Assembly's action to United Presbyterian women and their national organization, the WGMS? Women have gained a voice, which they never had before, in the total foreign missionary enterprise of the denomination—a much larger work than that previously administered by women only. We should welcome this opportunity for women to serve on a policy-making Board—to become part of the mainstream of the life and work of the Church. Most of the major Protestant denominations have had women members on church boards for many years. Women have a distinctive contribution to make in the total program of the Church.

Whether the WGMS has done a good job in the past was not in question, as the following quotation from the supplemental report of the Board of Foreign Missions to the 1955 General Assembly clearly shows: "The Foreign Board has high regard for the excellent work done by the WGMS in our fields abroad. Much of our institutional work, the entire approach to women, and several phases of evangelistic endeavor would be non-existent today without their labors. The proposed plan is to preserve the work the Women's Board now does in securing personnel and financial resources for overseas work, but also to bring representatives of that Board into the total administration of the Church's overseas work."

Concentration of Women's Board on Promotion and Education

The Women's Board, relieved of the pressure of administering the work on the fields, henceforth will concentrate its efforts regarding foreign work on promotion and missionary education. This is a sufficiently large task in itself. An effective channel for information will be maintained through some women who are members of both Boards. Though many administrative responsibilities will be handled by the staff of the newly-constituted Board of Foreign Missions, there will still be ample opportunity for the

voluntary service of women members of both Boards. The Women's Board will also be enabled to give more time and attention to the pressing problems of its own organization, such as how to increase membership and provide leadership training.

From its beginning the Women's Board has been auxiliary to the other Boards of the Church and receives its powers from those Boards and the General Assembly. The Assembly has now changed somewhat the assignment given to the Women's Board and granted it an additional privilege—that of being represented on the Board of Foreign Missions.

Since the Women's Board supervises many projects in this country, it continues to administer all phases of its work other than foreign. However, the 1955 General Assembly appointed a committee "to study the whole relationship of the WGMS to the Assembly Boards related to their work; and also to consider the whole question of possible consolidation of these Boards in their respective fields, and to report specific recommendations to the next General Assembly." A start in this direction was made in 1954 when, at the request of the Women's Board, the administrative responsibility for the home mission churches formerly under the WGMS was transferred by the General Assembly to the Board of American Missions, the Women's Board continuing education and promotion regarding them and supplying the funds for their support. Also, the work of the Assembly Committee on Temperance Education, headed by the WGMS Temperance Secretary and partially financed by the WGMS, by action of the 1955 Assembly was entrusted to a new department of the Board of Christian Education.

No Change in Procedure of Missionary Societies

The new arrangement means no change in the established procedures of missionary societies. *Women still carry the same responsibility as before for financing the foreign work previously under the Women's Board.* All funds are to be sent exactly as in the past from the local women's group through the presbyterial treasurer to the WGMS treasurer. WGMS funds for foreign work will then be channeled by the Women's Board to the new Board of Foreign Missions, on which women are represented. The relationship between presbyterials or societies and particular missionaries whom they support will not be disturbed in any way. The Thank Offering likewise will continue to be gathered annually, part being allocated by the Women's Board as usual to foreign work. There is no reason that the interest and prayerful concern of women should be diminished; on the contrary, it should expand to include the whole foreign work.

In fact, the 53,000 members of the WGMS will scarcely be aware of the difference under the new plan. They already have confidence in the Women's Board, as their contributions prove; through the years they have had confidence also in the Board of Foreign Missions, which administers part of the contributions they give as members of the Church. Should they not have equal confidence in the newly organized Board of Foreign Missions which represents both Boards and administers both types of contributions?

Thus, the Assembly's actions open up vistas of wider service in new capacities and better service in accustomed ways.

After hearing Assembly's directive, the WGMS Convention last June voted overwhelmingly: "That the WGMS express appreciation to the Boards for this forward step and our confidence in them as they plan for the future; and that we assure them of our complete and enthusiastic support of this newly-constituted Foreign Board as we enter this new era in our denominational program."

Edith L. McBane, Recording Secretary of Women's Board

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut, Egypt

FROM THE *WITNESS*

"Mysterious flood—that through the silent sands
Hast wandered, century on century,
Watering the length of great Egyptian lands
Which were not but for thee."

wrote Bayard Taylor about the Nile River. One April morning, after a refreshing night on a narrow couch of the houseboat, "Witness", I went on deck to enjoy the great river. How silently it passed us with its powerful current! It brushed past the thirsty shores, lapping into inlets and hollows, bearing up a constant stream of river traffic.

At Maadi, a suburb of Cairo, on the east bank of this "Old Man River", floats "the *Witness*", a houseboat that once belonged to the Mission. It used to ply in and out of river canals about "the Water of Life". Then times changed, and the missionaries found the automobile more efficient for their district work; the boat needed a large sum to make it seaworthy, so it was decided to sell.

Then came WORLD WAR II, and the military were massed all about Cairo and far into the desert. The College was looking about for a good place for outings for the staff, boarders, alumnae, friends. The *"Witness"* seemed the answer to this need, so the College made the purchase, and thus obtained a delightful place for the rest and relaxation that they had found in favorite desert spots.

The boat is built with four bedrooms, a dining-living room, kitchenette (with bottled gas for cooking), a bathroom, and a lower and upper deck. The rais (captain) and his boy live in a part of the lower deck as guard, keeping the place clean, running errands, adjusting the canvas sides on deck, even washing dishes. Water must be brought in large cans from the yacht club.

We go up on deck, sit in one of the comfortable chairs to enjoy the river life. The first thing to impress one from the busy city is the great quiet, like the touch of velvet on our weariness. The sailboats skim by noiselessly with the two or three motionless figures that keep watch over rudder and sail. Now and then a bustling barge dashes along with noisy motor and impressive whistle, setting the waves in motion against the shore, and moving the boat. Sometimes a hail comes across as they recognize someone ashore, or a group will find amusement in chanting and clapping.

This morning as I sat enjoying the country quiet, I could see the gardeners at the yacht club near by, preparing for the members' comfort in the afternoon. Tables and chairs were all about, with many small sail boats on the bank below. A cultivated field with a bank of trees is just above us, and next to that a garden estate complete with long lines of pillars with climbing roses and flower beds down to the river. A large houseboat is anchored in front. Beyond that, is a landing place for a very busy ferry boat that fills up quickly with the many folk who do not mind crowding for the short crossing. We follow their progress, and find them landing at the village on the opposite bank. The main activity there is to make or repair sailboats which are drawn up on the bank. Here and there black-gowned women are at the river to do the family wash, or to fill their jars with water, carrying them up the bank on their heads. Many villages have wells, but "wells have

no flavor like the rich waters of the great river!" A few camels are stalking by, noses up in the air scornful of everything including their owners. A train passes back of the village on its way to Assiut, Luxor, Aswan and points between.

Far to the right, we can see the tops of two of the Giza pyramids when it is clear. What a picture the sunset makes there in the late afternoons! Groves of palm trees stretch for miles and miles, with here and there one taller than the rest showing its feathery branches.

Sailboats, even those with three sails, are moving very slowly this morning as there is no breeze, and the river usually so ruffled has an oily look, and reflections that would be a delight to the artist. One felucca is being rowed by the man at one end, while a woman sits at the other end holding the rudder. She is so absolutely motionless that I am thinking how like the Sphinx she looks even as to head dress. But suddenly her arms work vigorously, and one part of her anatomy gets a most thorough scratching and I realize there are more creatures riding the boat than meet the eye!

Barges with great loads of cotton and grain go northward to the ports as well as the many sailboats with smaller loads which may be bricks and limestone for building. Most of those going down north are heavily loaded, while many going up south are empty. Occasionally a speed boat dashes by or one of the club boats will venture out with a family picnic on board, but most of the river traffic is carried on by the plain folk who spend most of their lives this way. A very different life from their brethren of the land. It is said that they even have a different dialect.

And "Old Man River Nile" flows through old hushed Egypt and its sands like "some grave mighty thought threading a dream" as Leigh Hunt has aptly said. Old Nile cares not for anything but to bring down his mud-laden waters winding through this thirsty land, and on to the sea as fast as he can. This land that with much of beauty, culture, and happy living, holds such a load of hunger, disease, poverty, sin, and a thirst that desperately needs the "Water of Life" offered by our Risen Lord who longs for everyone to have it! Pray with us for the laborers to come and prepare the soul-harvest.

Evelyn McFarland

Pakistan and India

MRS. JOHN D. HARKNESS, Associate Editor, Sargodha, Pakistan-India

I SAW CHAK 83

From the outside, Chak 83 is not much different from 74 or 25 or many other similar Punjabi villages in Sargodha District but when you meet the people and spend a week in their village, it becomes distinctive. It ceases to be only Chak 83 and becomes the village where there are many young people with a real interest in and desire for the Word of God, the village where there are several young women who can read the Bible and others eager to learn, the village where the lives of the Christians caused some women to say, "We want to become Christians too."

As we approached the village in a station wagon with trailer attached containing all the essentials for "camp," the first thing to greet us was what looked like an unnegotiatable turn. After looking over the situation and observing how close a mud hut was on one side, the narrowness of the culvert, and the closeness of the fields on the other side, we tried it—and made it! We were directed to an empty field at the edge of the village where we set up our tents. We had driven through the village so had aroused interest—and gained a following of children, men and women. The young men helped our men set up the tents, two old men squatted smoking their huqqa

while they watched and the women were particularily interested in what Alice Hill and I were doing. The tents were up in record time and things were soon in order—except the table that lacked an essential piece of wood to keep it from collapsing when used!

From the first service that evening it was evident that this group was eager for spiritual growth. A few years ago there was but one woman in the group who could read; now several who have learned are continuing to study the Word. Two of the young women had completely memorized the Synod course of 12 lessons and others were working on it, promising to try to finish by the end of March. There was a joy and sparkle in their lives that is not common to Punjabi villagers. They were not better off financially than many others, their houses were not in the best part of the village, and their work was certainly not the cleanest and most desirable, but they had a joy that made them different.

One afternoon we visited the home of the head-man of the village and talked with the women and children. With typical Punjabi hospitality they offered their services to us in any way possible so we took the opportunity of inquiring if they knew where we could show some pictures to the women. A part of their compound was used for a school and permission was quickly given for us to show the pictures there. We urged them to attend, assuring them that no men would be allowed.

The pictures were the introduction to the most amazing meeting of the week. Many women and children came and listened to the story of the birth of Christ with real interest and attention. As we went from that building to the church where we had intended to have a service for the Christians, we were followed by many of the children and women, largely non-Christians, who crowded into the church and sat on the floor ready for service. Alice was outside and unable to make her way through the crowd for some time. Mubarik, the Pakistani Bible teacher, took charge of the service in a commendable manner. Punjabi children are as thrilled with action Gospel songs as American children. Most of these had never

Mubarik in front of the tent on the left, Alice Hill on right.

sung any before so they sang them with real enthusiasm. A group of would-be-unmanageable boys were soon gained as enthusiastic participants under Mubarik's skillful leadership. When she challenged them to memorize a verse by hearing it repeated only three times, they quickly responded. The first boy to repeat it correctly was the son of the head-man of the village. Pray with us that the truth of that verse, "The blood of Jesus Christ, the Son of God, cleanseth us from all sin," may burn its way into the heart of that boy and bring him to the feet of Christ. After the songs, the verse, more songs, and a Bible story, the group was dismissed so that the Christians could get into the church for their service. Even then many of them stayed on until that service was also finished.

There were other highlights during the week—the thrill of seeing their joy in reading the Word, the way they responded to the challenge to start a regular Sabbath School on their own, their eagerness to walk to a village four miles away for the Communion Service, their desire for greater spiritual growth, and the real joy of living they displayed. What could we do in only six days? Think of the

possibilities in such a group! Their pastor has at least ten other villages in addition to theirs and lives four miles away so it is physically impossible to be the shepherd they need.

If in your imagination you could project yourself into their minds and catch a bit of the eagerness of the group, together with the frustrations and discouragements of not knowing how to go about it and with no one to point the way, you would urge your sons and daughters to come and point the way. Think also of the readiness of those women and children to hear and the desire of those women who said, "We want to become Christians too." Can you deny the opportunity?

Then visit another village nearby where not one of the women in the Christian group can read—and no one is especially desirous of learning. Who is going to demonstrate the victorious Christian life to them that will create the desire in their hearts? Christ's desire toward them is as great today as when He hung on the cross for them but He has chosen to use human instruments to carry the glorious news of salvation. There are many people in this land that have not heard this news yet—and not enough people to carry it to them.

A century ago the Lord called Andrew Gordon to this land and He started a great work through him which is not yet finished. Perhaps the Lord is calling the United Presbyterian church today to a greater effort at finishing that work which has been started. Is He calling you as

Some of the Christians of Chak 83 in front of their church.

His instrument? Is He calling you to be an intercessor for those of this land? Is He calling you to give some of the means for finishing this task? Let us not fail to lead people such as these of Chak 83 on to the fulness of Christ; rather let us make this first year of the second century of work in this land one that will bring praise to the Name of Him who is worthy of it.

Josephine L. White

The North Sudan

MRS. LEANDER FINLEY, Associate Editor, Omdurman, The Sudan

LEARNING ARABRICK

"Arabic is a real brick!", a local missionary chortled. "You study it for a long time. Then someone speaks to you and you think you never heard the language before."

Language is a habit. Most people have just one language habit which they practice during their whole course of life. Language is an all-day, every-day everywhere habit. It becomes so automatic that we speak without thinking! We listen without effort. We read easily and write immediately on an impulse. It is no wonder that Arabic is a brick. Every language is a *brick* to the new learner, for he must try to acquire the natural, mature speaking habits of a native speaker who has been practicing his art for at least twenty years! The average reader of this article has been practicing English for 40 years. How long do you expect it should take another to achieve a comparable facility with your language?

A new language is the first and constant hurdle of the missionary. He has the pattern of his own language on his tongue, in his thoughts, in his ears. When the new "brick" is thrown

at him, he can't hear it, he can't remember it without effort, he can't repeat it properly, and if it is like Arabic, he can't see it (read it) or write it down until he puts in many tedious hours of disciplined study. It is difficult for the new missionary to immerse himself in the new language like the native speaker does.

At the break of day the missionary awakes to see the clouds of an approaching storm. "Rain" flashes across his mind. To the Sudanese observing the same conditions, "matar" is the immediate response. Unless completely surrounded by natives, the missionary reverts to his natural language habit in conversation. Only with repeated resolution can he begin to break himself of his most simple language habits. If he is isolated from family or associates, he will be forced into more of the responses of the new language. But even then every word, phrase, sentence is a carefully analyzed and tiring effort. And also, because of the multiple situations of daily occurrences, he is more often uncertain than certain whether he has spoken properly and accurately. He wants correction, but does not always seek it. Would you? Phrases in English stream through his head as he grapples for an expression he can transfer into the new language. At the same time, he knows that this clumsy translation from English must be replaced by thinking in the new language. On and on he plods, studying, checking, stumbling, hoping and praying that the new habit will develop.

What about Arabic? Arabic is somewhat notorious for its resistance to mastery. There are several reasons. It has a large vocabulary, especially religious. There are subtle and important differences between similar words. Most of the humor depends upon clever turns of thought. There is a pride in eloquence. The grammar is extremely complex. Many expressions have a precision not possible in English. These are produced through various complicated systems of attaching letters and segments of words in different positions. The Arabic script is not extremely difficult but still it requires years of usage for easy reading. The writing follows — not impossible, but demanding practice for ease in use.

Arabic has the added complication of employing a colloquial speech for conversation which differs quite radically from the classical written form. Yet knowledge of the classical form is necessary for reading even the daily newspaper.

Arabic is spoken in Egypt, the Sudan and other Near Eastern countries. Though these countries are neighbors, there's such a divergence in their daily speech that one must get a specialized mastery of each if he is to be "at home" in all. Then too, there is a high and low way of speaking. And all grades in between. If a man is educated, he may be offended if he be addressed in the lower form of the language. Or, a poor, uneducated man may feel he is being despised by one who addresses him in the high Arabic. The proper pronunciation of Arabic is not easy. There are several difficult sounds plus a punctual, firm, level manner of speaking which contrasts sharply with the relaxed, resonated, free American style.

We have now been plodding along in Arabic for five months. We find it interesting, but just as often tiring and discouraging. Are you praying for us? Mastery of this new language is an absolute necessity. The people expect it of us, for Arabic is the national and official language of the Sudan. They are proud of their "language of the angels". If we are not interested enough to learn their language and disciplined to learn it well, how can we expect them even politely to listen to the message we bring? Pray for us and for all missionaries who want to listen and speak but can't. As you pray, our God, who is the God of the angels, will make our tongues fluent.

Paul and Winifred Hostetter
Omdurman, The Sudan

possibilities in such a group! Their pastor has at least ten other villages in addition to theirs and lives four miles away so it is physically impossible to be the shepherd they need.

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His instrument? Is He calling you to be an intercessor for those of this land? Is He calling you to give some of the means for finishing this task? Let us not fail to lead people such as these of Chak 83 on to the fulness of Christ; rather let us make this first year of the second century of work in this land one that will bring praise to the Name of Him who is worthy of it. *Josephine L. White*

The North Sudan

MRS. LEANDER FINLEY, Associate Editor, Omdurman, The Sudan

LEARNING ARABRICK

"Arabic is a real brick!", a local missionary chortled. "You study it for a long time. Then someone speaks to you and you think you never heard the language before."

Language is a habit. Most people have just one language habit which they practice during their whole course of life. Language is an all-day, every-day everywhere habit. It becomes so automatic that we speak without thinking! We listen without effort. We read easily and write immediately on an impulse. It is no wonder that Arabic is a brick. Every language is a *brick* to the new learner, for he must try to acquire the natural, mature speaking habits of a native speaker who has been practicing his art for at least twenty years! The average reader of this article has been practicing English for 40 years. How long do you expect it should take another to achieve a comparable facility with your language?

A new language is the first and constant hurdle of the missionary. He has the pattern of his own language on his tongue, in his thoughts, in his ears. When the new "brick" is thrown

at him, he can't hear it, he can't remember it without effort, he can't repeat it properly, and if it is like Arabic, he can't see it (read it) or write it down until he puts in many tedious hours of disciplined study. It is difficult for the new missionary to immerse himself in the new language like the native speaker does.

At the break of day the missionary awakes to see the clouds of an approaching storm. "Rain" flashes across his mind. To the Sudanese observing the same conditions, "matar" is the immediate response. Unless completely surrounded by natives, the missionary reverts to his natural language habit in conversation. Only with repeated resolution can he begin to break himself of his most simple language habits. If he is isolated from family or associates, he will be forced into more of the responses of the new language. But even then every word, phrase, sentence is a carefully analyzed and tiring effort. And also, because of the multiple situations of daily occurrences, he is more often uncertain than certain whether he has spoken properly and accurately. He wants correction, but does not always seek it. Would you? Phrases in English stream through his head as he grapples for an expression he can transfer into the new language. At the same time, he knows that this clumsy translation from English must be replaced by thinking in the new language. On and on he plods, studying, checking, stumbling, hoping and praying that the new habit will develop.

What about Arabic? Arabic is somewhat notorious for its resistance to mastery. There are several reasons. It has a large vocabulary, especially religious. There are subtle and important differences between similar words. Most of the humor depends upon clever turns of thought. There is a pride in eloquence. The grammar is extremely complex. Many expressions have a precision not possible in English. These are produced through various complicated systems of attaching letters and segments of words in different positions. The Arabic script is not extremely difficult but still it requires years of usage for easy reading. The writing follows — not impossible, but demanding practice for ease in use.

Arabic has the added complication of employing a colloquial speech for conversation which differs quite radically from the classical written form. Yet knowledge of the classical form is necessary for reading even the daily newspaper.

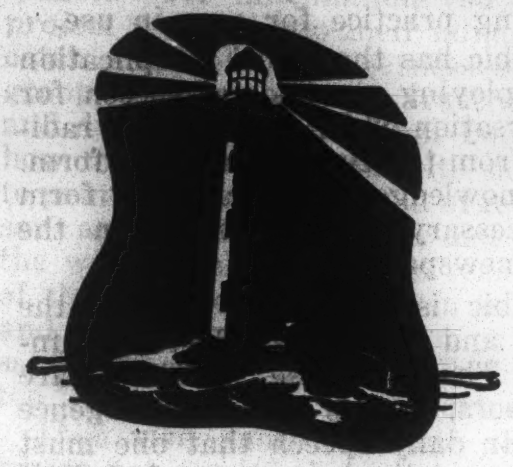
Arabic is spoken in Egypt, the Sudan and other Near Eastern countries. Though these countries are neighbors, there's such a divergence in their daily speech that one must get a specialized mastery of each if he is to be "at home" in all. Then too, there is a high and low way of speaking. And all grades in between. If a man is educated, he may be offended if he be addressed in the lower form of the language. Or, a poor, uneducated man may feel he is being despised by one who addresses him in the high Arabic. The proper pronunciation of Arabic is not easy. There are several difficult sounds plus a punctual, firm, level manner of speaking which contrasts sharply with the relaxed, resonated, free American style.

We have now been plodding along in Arabic for five months. We find it interesting, but just as often tiring and discouraging. Are you praying for us? Mastery of this new language is an absolute necessity. The people expect it of us, for Arabic is the national and official language of the Sudan. They are proud of their "language of the angels". If we are not interested enough to learn their language and disciplined to learn it well, how can we expect them even politely to listen to the message we bring? Pray for us and for all missionaries who want to listen and speak but can't. As you pray, our God, who is the God of the angels, will make our tongues fluent.

Paul and Winifred Hostetter
Omdurman, The Sudan

This And That From Here, There, And Everywhere

→MEDICAL SUPPLIES FLOWN TO PAKISTAN. A shipment of 300,000 anti-malarial and anti-pneumonia treatments for emergency use in the new West Pakistan flood disaster area are being rushed by air from New York to Lahore in West Pakistan by Church World Service. The shipment left Idlewild Airport in New York Thursday, October 20 by SAS Airlines.



The medical supplies, contributed gratis to the relief agency of major Protestant churches, were made immediately available by the suppliers to R. Norris Wilson, executive director of Church World Service, acting in fulfillment of a cabled request from Dr. Clyde B. Stuntz, executive director of the West Pakistan Christian Council, who described the new flood disaster as "the most terrible in Pakistan's history."

The drugs consist of 100,000 sulphaquanadine tablets from the Lederle Laboratories, 100,000 metaquin (anti-malarial) tablets from Winthrop Products and 100,000 sulfadiazene (gantrisin) tablets from Hoffman-La Roche. Their total value is approximately $3,000. In addition, Mr. Wilson said, "$5,000 has been cabled for emergency use in the field and 5,000 blankets with a value of $10,500 are being sent by the churches to relieve suffering among the West Pakistan flood victims."

Other supplies recently sent by CWS into the flood disaster area of northern India and West Pakistan on behalf of the major American Protestant denominations have included upwards of 150,000 lbs. of food, two and one-half tons of vitamins, 559 bales of clothing, $12,000 in cash.

According to cabled advices, death toll in the Punjab flood, Mr. Wilson said, probably will exceed 5,000 people, with 2,000 villages destroyed and 500,000 homes washed away, more than 100,000 cattle and 20,000 tons of stored wheat probably lost, in addition to much fodder and wheat. At least half of the Ravi rice crop area, just ready for harvest, has been devastated, the cabled information said, with probable drastic loss in the cotton area in South Punjab. —*G. E. Blackford, Church World Service*

→S-D DAY FACTS. Thursday, December 1, 1955, will be the second annual S-D Day, or Safe Driving Day. Its purpose is to demonstrate that traffic accidents can be greatly reduced when motorists and pedestrians fulfill their moral and civic responsibility for safety. To every community in our land, S-D Day offers this challenge: *not a single traffic accident throughout the 24-hour period.*

It is sponsored by the President's Committee for Traffic Safety in cooperation with prominent national organizations. President Eisenhower has declared, "All of us agree with the purpose of Safe Driving Day. It is to save lives and to prevent injuries. No endeavor could be more worthy of our universal cooperation. None is more urgent."

S-D is preceded by thirty days of public education activity by national, State and local organizations of all types. Scorekeeping of fatalities began on November 21 and will continue through December 11. It is hoped that the Nation's motorists and pedestrians—conscious of the S-D Day campaign—will achieve in this 21-day period a reduction of traffic accidents and deaths which will set a year-round standard for safe driving.

Memo For Men

DAN WOLFE, Executive Secretary,
UNITED PRESBYTERIAN MEN
209 Ninth St., Pittsburgh, Pa.

We three kings of Orient are
Bearing gifts we traverse afar
Following yonder star.

THE STORY OF A BELL

This is the story—a rather unique story—of a bell—the bell used by many, many men's fellowships or brotherhoods. This is the story of a bell that will eliminate the frustration and futility experienced by literally myriads of chairladies and chairmen as they have vainly attempted to bring order out of chaos—well, almost chaos—by clinking or clanking good church silverware together or by tinkling a glass with a sterling silver jelly spoon. It is a bell that can provide all church groups and church gatherings untold years of service and pleasure. It makes an excellent gift for an individual or a group and may serve as a very fitting medium for installing the new officers in any group, year to year.

Now for the story as told by my good friend and colleague, Mr. Walter A. Graham, the National Director of the Laymen's Fellowship of the Congregational Christian Church.

"Seated one night at a Laymen's Fellowship dinner in the State of Connecticut, I turned to the moderator on my right and asked him what kind of business he was in. He immediately replied, 'I make bells.'

"After a while, I said that one of the things that was most embarrassing to me, as I went night after night from town to town speaking to dinner meetings of laymen, was to watch the presiding officer have a difficult time getting order after the meal was finished. Usually, he took a knife or fork and knocked on the table; sometimes he had a glass or cup half full of water or coffee and he hit that, always seeming to me to almost break it, or on occasions, he just banged on the table with his fist.

"Then I asked my new friend, Mr. Gordon D. Bevin, if he had ever seen the bells or gongs which the Lions, Kiwanis, Rotary, Exchange and all sorts of clubs used? In his characteristic New England drawl, he said, 'Have I seen them? I make 'em.'

"When I asked Gordon if he could make us something like that, he promptly wanted to know where I was staying. The State Chairman, C. C. Hamilton, had put me up at the Bond Hotel in Hartford so Gordon said he would call on me the next morning about nine. Instead, I insisted on visiting his plant; when I got

there the next day, he handed me this beautiful bell, with a very simple cross on top of it.

"With the bell, there is included a gavel which is used to produce a very clear and beautiful tone. Even if a speaker were no good at all, those present at the meeting would get

(*Continued on Page* 249)

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

O come, let us adore Him,
Christ the Lord.

ATTENTION SOCIETY THANK OFFERING SECRETARIES

- CHECK carefully to see that each member of the Women's, Teen and Junior Societies has a Thank Offering Box for 1956. Supply new Boxes where needed.
- STRESS the Thank Offering Goal —"In everything give thanks" daily.
- URGE the use of the Thank Offering Box to receive these daily Thank-You Gifts to God.
- INCLUDE a leaflet with each Thank Offering Box on the use of the Thank Offering Box, selecting a leaflet from the following list:
  The WGMS Thank Offering Box
  An Appeal From a Thank Offering Box
  Little Blue Box
  Thank Offering a Family Affair
  A Thank Offering Speaks (*Skit*)
- MAKE CLEAR to your society that a true Thank Offering is a year-long spiritual experience of giving daily thanks to God.
- IMPRESS others with your own satisfying experience of this day-to-day expression of appreciation to God for His daily blessings to you.
- SUGGEST perhaps the laying aside regularly in the Thank Offering Box a certain amount each day or week, in gratitude for the many mercies which God is continually bestowing upon us so regularly.
- URGE your society members to join with hundreds of other society members from coast to coast in this glorious spiritual experience of giving daily thanks to God, thus filling to overflowing the Thank Offering Boxes.

MEMORIAL THANK OFFERING
(1955 T. O.)
$100 Each

2. In memory of Erna S. Ehlers, by friends in Riverside U. P. Church, Buffalo, N. Y.

3. In memory of Mr. Clyde S. Dyer, by his wife, Mrs. Carolyn S. Dyer (Monongahela Presbytl.)

4. In memory of Mrs. Harriet E. Weir, by Mt. Lebanon Women's Evening Missionary Society.

5. In memory of Mrs. Margaret R. Hill, by daughter, Mrs. W. J. Flatley, Pittsburgh, Pa.

6. In memory of Mrs. Joseph P. Rush, by friends, Brookline Blvd., Monongahela Presbytl.

7. In memory of Mrs. Samuel G. Weir, by friends, Brookline Blvd., Monongahela Presbytl.

8. In memory of Mrs. Grace Shaw, by Mt. Washington WMS, Pittsburgh, Pa.

SENIOR LIFE MEMBERS
(1955 T. O.)
$25.00 Each

34. Mrs. Isabel B. Olson, San Diego, Calif. By a friend.

35. Mrs. Zella Bower, Eskridge, Kansas. By Mrs. Cora Henderson.

36. Mrs. Margaret D. Izanour, Pittsburgh, Pa. By Mrs. Margaret Holl and Grace Taylor.

37. Mrs. Grace Cush, Pittsburgh, Pa. By Mrs. William E. Marshall.

38. Mrs. Erscle Scrivner, Washburn, Ill. By Missionary Aid Society.

39. Mrs. Martha Watson, Ardara, Pa. By her four sisters.

40. Eleanor Huenniger, Buffalo, N. Y. By Freda Woods.

41. Mary Zimmerman, Buffalo, N. Y., By Freda Woods.

42. Molley Oakley, Buffalo, N. Y. By Freda Woods.

43. Jean Adamson, Buffalo, N. Y. By Freda Woods.

44. Alice Weimer, Buffalo, N. Y. By Freda Woods.

45. Mary Sweet, Buffalo, N. Y. By Anna Blackmore.

46. Evelyn Nuss, Buffalo, N. Y. By Edna Klepser.

47. Shirley Zimmerman, Buffalo, N. Y. By Anna E. Blackmore.

(*Cont'd Inside Back Cover*)

Prayer Groups

Mrs. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

Sleep in peace, Child so bright,
We have watched thee
all the night.

SELF EXAMINATION

Perhaps by the time you read this column Christmas is being anticipated, with its perennial joy and gladness, its tender and hallowed memories! As Christians, perhaps this thought has come to us: such a little Child to be this world's Hope! such a humble place to be this world's Cathedral; such a lowly town to be

this world's center. Yet Christmas turns our "heart-steps" to lowly Bethlehem, to a humble manger, and to a little Child. And as we open our hearts anew to Him we gain a new glow within, and suddenly our vision clears and we reach out to all peoples!

Then dawns the New Year, with the rush of daily work and activities and we tend to permit a bit of physical weariness to becloud our Christmas vision; we allow that sharpened glow within to grow dull, and we no longer "reach out to all peoples." Is it not at this point that the Evil One is most jubilant? For it is ever the followers of the Christ he desires most to draw away—he already rules over the others. In *this* New Year let us listen to the voice of our Master more closely, as He bids us "Follow!", that our individual growth may be such that collectively we shall be a unit of spiritual power within our beloved denomination and within the Church at large! May we read the Word daily, and use the *Prayer Cycle* daily, and "pray the Lord of the harvest that He may thrust forth laborers into the harvest." Thus, we shall contribute to the Centennial Progress Program of our Church which General Assembly has outlined for us; but we must begin—NOW.

A boy went into a drug store in a certain city, and entered a telephone booth. The door was left ajar, and the clerk overheard one side of the conversation.

"Is this the company that advertised for a boy a few weeks ago . . . "Oh, the job is already taken . . . Does the boy do the work to suit you? . . . Thank you. Goodby."

As the boy came out of the booth, the clerk said, "It's tough that you didn't get the job."

"Don't fool yourself," said the boy, "I landed the job three days ago. I'm just *checking up on myself.*"

As Christians—men, women; sons, daughters; students; as Americans, as churchmen, we need to look to ourselves—to "size ourselves up" very often. As Paul advised the Corinthians: "Examine yourselves, whether ye be in the faith; prove your own selves." If we thus earnestly strive to follow the Master, we shall steadily strengthen our collective witness to Him as the world's Redeemer, and *our* New Year will be a gladsome one throughout its days. We shall sing with the poet—

Ring in the valiant man and free,
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be.

—*Tennyson*

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

Blessed Child, Thee we greet,
With sound of harp and
singing sweet.

OPPORTUNITIES UNLIMITED—THEME FOR 1956
CHALLENGE ACCEPTED—WORSHIP THEME

January Worship — Challenge Accepted by John Mark

Scripture: Acts 12:25; 13:13; 15: 37-40; 2 Timothy 4:11.

Call to Worship:

"So here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

Out of eternity
This new day was born;
Into eternity at night,
Will return.

Here hath been dawning
Another blue day.
Think, wilt thou let it
Slip useless away?

Thomas Carlyle

Meditation: This month we begin a new series of programs based on the general theme, *"Opportunities Unlimited."* There is always something about the closing of the year that gives us the feeling of having fallen far short of the goal. Many of us may feel that way in our personal Christian lives as well as in the work of our groups. But just as each brings us new opportunities for service, so each new year is a challenge to do better than ever before. Do you accept the challenge of the new year?

How is this illustrated by the life of John Mark? Here was a young man reared in a home of wealth and prominence; a home that was open to Christ and His disciples. He, no doubt, had enjoyed the advantages of culture and religious training and the even greater privilege of acquaintance with the leaders of the church. Barnabas was his cousin. When Paul and he started on their missionary journey they asked Mark to go with them. What a wonderful opportunity!

But something happened! When they got as far as Perga, Mark left them and returned to his home at Jerusalem. The Bible didn't tell us why he went back home, but we cannot think that he was influenced by any unworthy motive for we read of his being again associated with Barnabas and Silas in missionary work. The scripture tells us that there was a contention between Paul and Barnabas because Barnabas wished to give Mark another opportunity to prove himself. However much at fault Mark may have been for the act to which Paul objected, it is clear that he completely fulfilled the confidence placed in him by Barnabas.

The verses in 2 Timothy tell of Mark's re-instatement in Paul's esteem and affection. In fact, he was a "fellow labourer" with Paul.

This new year is a new opportunity and challenge to each of us. Let us go on to accept the challenge and bear greater witness to Christ's love for all the world than ever before.

SPONSORS AND TEEN-AGERS

Since you will be reading this article in December I want to bring Christmas Greetings to all of you. It is the same message the Angels gave to the Shepherds at the first Christmas and, as well, the message we want all the world to hear, "Fear not: for, behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour which is Christ the Lord."

A gift suggestion: One of the Reading Course Books for Teen-Agers, or *For You Miss* by Carol Ferntheil—written for young people about problems that affect their lives and help in solving them. Order from U. P. Bookstore.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

Oh, come little children;
To Bethlehem's stall.

REPORT TIME

Report time is here! Your prompt reply to your Presbyterial Junior Secretary will help all of us to get an accurate account of the work done this year. Remember to send your report blanks to your Presbyterial Junior Secretary and your contributions to your Presbyterial Treasurer.

AVAILABLE ON REQUEST

Pictures of our foreign missionaries are available to Junior Superintendents of local congregations upon request to the Board of Foreign Missions, 401 W. Chelten Avenue, Philadelphia 44, Pa. These are photo offset pictures on sheets 8½" x 13" with nine pictures to a sheet. The first edition which contains eighteen sheets is available now. The pictures can be cut out and posted separately and should make a definite contribution to missionary education for our Junior boys and girls.

A list of recommended audio-visuals for use with our two Junior mission study courses for this year is available upon request to the Department of Audio Visual Education, 209 Ninth Street, Pittsburgh 22, Pa. You will find both interdenominational and United Presbyterian materials listed, along with the needed information about subject matter, kind of materials, length of time required, the rental and sale price. If you wish to use audio-visuals, remember to order early and to return promptly after use.

CLEVELAND PRESBYTERIAL JUNIORS

Cleveland Presbyterial, Mrs. G. H. Brown, Junior Secretary, held three district rallies early this fall. These were well organized. Perhaps some of the larger presbyterials would be interested in a short report of some of the things that might be adapted to your situation. The starting time was 11 A.M. and the closing time was 2 P.M. A sheet of typed instructions containing necessary information for both leaders and Juniors so that each would know exactly what to expect was mailed early to each society. Registration cards were to be properly filled out by each society before reaching the conference church and each Junior was to be labeled with name and grade in school. Upon arrival, Juniors were divided into grade groups and they progressed by schedule through the four periods and lunch hour. The classes included the why and how of our Junior organization, a visual presentation of the home mission study, a music and games period, and a mission study period. The adult leaders were also divided into groups and had their schedules of visiting the classes.

Children's sox brought by the Junior boys and girls were dedicated at the closing session and are to be sent to an Alabama mission school at Christmas time. The offerings are to be used to buy Bibles for India-Pakistan. Careful advance planning was a large factor in the success of the three district rallies of Cleveland Presbyterial.

JUNIOR MISSIONARY MAGAZINE

Send subscriptions to

MRS. R. D. GREENAWAY
5366 Keeport Drive, K-16
Pittsburgh 36, Pa.

PRICE: 50¢ per year. Ten or more copies to one address, 25¢ each per year.

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

"Peace on earth, and mercy mild;
God and sinners reconciled."

FROM KNOXVILLE TO ASSIUT

Jacquelyne Cynthia Martin entered Knoxville College in September, 1951 after her graduation from Austin High School in Knoxville, Tennessee. Her stay at Knoxville College was a

Jacquelyne Cynthia Martin

story of excellence and leadership in both academic and extra curricular activities.

Among the activities in which she participated are included membership in the Women's Athletic Association, Alpha Kappa Alpha Sorority, the College Chorus, Dramatics Club, and the Student Council.

Combined with her scholastic work, majoring in Biology and minoring in Mathematics, Miss Martin served for four years as a student assistant in the Knoxville College Library.

Miss Martin's outstanding activity during her college days was in the work of the United Presbyterian Church. Her work in the Tennessee presbytery was rewarded when as a delegate to the National Youth Convention of the U. P. Church she was elected Secretary of the meeting in 1954.

Upon graduation, Miss Martin traveled to Egypt as a member of a work group. She elected to remain in Egypt as a "short-termer" and is now in the American School in Assiut.

Jackie is the daughter of Mr. and Mrs. Ralph Martin of 1517 Exeter Avenue, Knoxville, Tennessee. Mr. Martin serves as Dean of Men at Knoxville College.

Office of Public Relations,
Knoxville College

NEWS NOTES

James Lorenzo Reese was born on September 17 — a playmate-brother for Mildred Ann. Their parents are the Reverend and Mrs. James F. Reese, pastor and wife at Miller's Ferry and Camden in Alabama.

* * *

The 1955-56 enrolment at Camden Academy is 800; at Prairie 172; at Miller's Ferry 400.

* * *

Miss Harriet Locust, Bible teacher at Annemanie, Alabama, is taking a year's leave for further study. Miss Mary Martin is teaching Bible during Miss Locust's absence. Delegates and visitors to the 1955 WGMS Convention will remember having met Miss Locust there.

* * *

Miss N. Addaline Brandon speaks in glowing terms of her daily schedule of teaching at Knoxville College and assisting in the library. In addition to these duties she "has spoken at the big Negro Austin High School, at our own College Chapel, at two YWCA meetings, and next month I am to give the Thank Offering address at Athens, Tennessee. I love the students and enjoy teaching my classes, and the fellowship with the faculty members."

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
109 Vance Road, Pittsburgh 35, Pa.

O holy Child of Bethlehem,
Descend to us, we pray;
Cast out our sin and enter in
Be born in us today.

OUR SCHOOLS AND CHURCHES

FRENCHBURG GRADE SCHOOL

The enrollment this year by grades is as follows: First Grade 25, Second Grade 24, Third Grade 27, Fourth Grade 21, Fifth Grade 21, Sixth Grade 15, Seventh Grade 21, Eighth Grade 81, a total of 235 in the Elementary Grades. The reader may wonder why there are so many eighth-grade pupils in comparison with the other grades. The Eighth Graders throughout the county have the privilege of coming to Frenchburg School. Most of them take advantage of that privilege for two reasons: (1) it prepares them for departmental work in high school; (2) most parents want their children under the Christian atmosphere and influence of Frenchburg School. The pupils gain a sense of importance when they can come to Frenchburg. Seven buses bring pupils to this high school, because it is the only one in the county. These buses also bring in these Eighth Graders with those of the lower grades who live within the Frenchburg district.

Several of the elementary teachers are local people. Mrs. Hieronymous and Mrs. Bashford are new in the system, but have lived in the county and taught in the county rural schools for several years. Mr. Adrian Wells, eighth-grade teacher, and Mrs. Irene Birchfield, teacher of fifth and sixth grades, live in the county and both taught here last year. Miss Lois Heykoop, teacher of fourth grade, lives in an adjoining county and taught here last year. Mrs. Ross (nee Janet Jones), the other eighth-grade teacher, comes from Ohio. The "right one," in the person of Arnold Ross, "came along" last year to teach in high school and persuaded Janet, who had taught here three previous years, to change her name and share the vicissitudes of life with him. Miss Fracena Dyer's home is in Maine. So far, she has a part of the fifth grade and the seventh grade in her home room. Thus, all but three of the elementary teachers are local or semi-local people.

Daily chapel services are maintained in each grade room, with an assembly of grades four through eight on Fridays for a general chapel, conducted in town by the teachers. Bible Classes meet in each room during the week. Part of this work, especially in the primary grades, is in preparation for Bible Night help in the spring in connection with the Bible Reading contests, in which grade-school pupils compete. The high school pupils also compete among themselves for prizes for the best Bible reading.

Because not enough United Presbyterian teachers seem willing to serve in such a school at this, several denominations are represented among the teachers, but let it be emphasized that no one would be able, by observation, to determine to what denomination any teacher belongs. We are united in Christ, with one purpose—to make Christ known to these boys and girls according to the Bible and not according to any one denominational teaching. The Mission Society has avoided appointing anyone who is not a Christian and has avoided appointing anyone having fanatical beliefs or tendencies.

We enter this new school year of 1955-56 with confidence. We have a splendid group of boys and girls. We want to direct their thinking and activities into useful channels and, above all, we hope that at least some will come to know the Lord Jesus

Christ before the year is over. We are sowing the seed, which is the Word of God, and trusting God to give the increase in due time.

Lester McCauley
Elementary Principal

FRENCHBURG SECONDARY SCHOOL

We have an enrollment of 250 students: 150 girls, and 100 boys; a faculty of seventeen teachers. Mr. Ashley Stuart of Oscaloosa, Iowa, and Mr. Adrian Wells have been added to our teaching staff. The former teaches freshman mathematics and physics; the latter teaches a class of freshman English and a class of sophomore English, and spends the rest of his time at the elementary school.

Thirty-nine different courses are being taught this year, six of which are one-half unit courses. We have added the third year of home economics to the curriculum with the hope that the fourth-year course may be added next year.

Eight of our faculty attended summer school. Two are studying toward the doctorate degrees, the others on their master degrees. Mrs. Alice Hughes received her Master of Arts degree in August from Morehead (Kentucky) State College.

Miss Alice Childs, our librarian and senior English instructor, could not be with us until September 16, due to a foot injury sustained while at her home in California.

The plane geometry class has the greatest increase in the number of students over last year. Thirty-nine are enrolled in the class in comparison to eight in last year's class. The present student body is giving much consideration to the university requirements for admission without deficiencies.

Our school is fortunate in having enrolled at the University of Kentucky on scholarship two of last year's graduates, Reba Ingram and Shirley Ann Daugherty.

Rev. Geraldine Galloway

EZEL SCHOOL NOTES

Ezel School is completing its second month of school with an enrollment of 451 in all twelve grades. The Junior High is beginning to experience the "bulge" which has been felt by the elementary grades the past several years. This year there are 77 in seventh and eighth grades. Beginning last year we had two sections of first and second grades, but now third grade is overcrowded with fifty enrolled.

At Morgan County's School and Agricultural Fair the last of September Ezel School was well represented. Blue ribbons were won for the best float in the school parade, the best school song presented by the school chorus, and the best handwriting, grades 9 through 12. Numerous other awards were won by elementary groups, home economics entries and F.F.A. farming awards. In the athletic contests that followed the parade Ezel School swept the field and won the highest number of points.

On the day of the live-stock events Ezel School people were much in evidence. Danny Fugate of Ezel's 4H Club won first place in the Hereford Baby Beef Class and the Grand Champion Baby Beef for FFA and 4H. One of our young farmers took the blue ribbon for showmanship. Two of our girls won blue ribbons with their dairy heifer and dairy cow. It was gratifying to the writer to note that the majority of the young exhibitors and young farmers in the group showing in the farm show were either Ezel graduates, or second-generation Ezel children.

REV. ORUS RUPE INSTALLED PASTOR

On October 2, 1955 a commission of First Ohio Presbytery installed the Rev. Orus Rupe as stated supply pastor of the Ezel United Presbyterian Church. Rev. Robert Douglass, pastor of the Hamilton, Ohio, Church, moderated the commission and preached the sermon that evening.

Other members of the commission

(*Continued on Page 252*)

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

Joyful, all ye nations, rise,
Join the triumph of the skies;

IN RETROSPECTION

Many, many times I have lived over in memory the happy, busy days which I spent in the African Missions. It was with regret that I left a station where there was so much to see and to talk about, but the next stop proved to be a like experience. Some of the pictures on memory's walls are very vivid!

In Mission stations, where it was possible for the missionaries to get together there were a devotional service and prayer time, and times of conference concerning problems and reports of the work. The missionaries are a happy people, and this Christian fellowship means so much to them. Those in isolated areas miss this companionship, and have their own prayer and praise services on the compound, but at Annual Meetings the whole Mission has happy times of Christian refreshing and fellowship.

I saw the devotion, patience, tact, courage and selflessness of our men and women missionaries as they dealt with the native people and each other. One morning in Addis Ababa, Ethiopia, I came upon a scene I shall not soon forget: the missionaries were gathered together with the cook, the watchman and other helpers for "family worship" with prayer, praise and Bible study. It reminded me of such a service in my old family home, when the newly-literate member of the family had her Bible, too, and we read verse about around the family circle. The little one needed help over some unfamiliar words, but all felt we had a part. What must such a family altar mean to these newly-literate Christians who have come out of darkness into the light!

One morning in Nasir, Upper Nile, I wakened early and thinking I was first up, I tiptoed to the veranda to welcome the beautiful dawn. But I was not early, it was then 5:00 A.M., for as I passed an open door, I saw with a quick glance a room full of people gathered for prayer and Bible study before starting on their work to villages, schools and clinics. But all is not a rosy picture, for there are problems and the adversary is ever present. But who can tell what such times apart mean for light on the daily path as they meet the tasks and trials!

There was to be a tea at Sayo, Ethiopia for some evangelists and teachers of the area, and four seeing-men and three blind ones were there. There were greetings and exchange of news, as some spoke English, but the missionaries pleasantly talked with them in Galla. Again I was impressed by the necessity of "the gift of tongues" and the faithful, concentrated study of the native language, so that our representatives may speak in their tongue. At tea time, it was good to see these gracious ladies serve tea and cookies to these men, and to slip cookies so gently into the hands of the blind ones. "Inasmuch as ye did it to one of the least of these my brethren, ye have done it unto me."

Other pictures I see plainly. To meet the women of the Alumnae Associations of the American College for Girls in Cairo, and the Pressly Memorial Institute in Assiut, Egypt, was a rare privilege. These fine alumnae, many now wives and mothers and active in their communities, have a great loyalty to their "Alma Mater." They are serving ably in their homes, community work and schools throughout the land.

I shall not forget being wakened often at 4:00 A.M. in Egypt by the lusty call of a muezzin, as he called

the people of his faith to prayer from the minaret of the mosque. I thought of faithful Christians who can call upon the Lord at any time, in secret or in public, as He is ever nigh to those who are His, for He hears and answers their prayer.

Such pictures on memory's walls I enjoy seeing, and living over again these various experiences. Living with the missionaries, seeing their "work of faith and labor of love," reminds me of the words of Paul: "We give thanks to God always for you all, making mention of you in our prayers."

Mrs. Arthur B. McBride

OMDURMAN, THE SUDAN. The *Straffordshire* arrived in Port Sudan per schedule on September 20, but stood outside the harbor for some time waiting for a pilot. This cut our time short so that we had only an hour to get through customs and to the train. If we missed it, it meant a four days' wait and hotel bill. Fortunately, customs' officials accepted my detailed lists and did not insist on seeing all the pieces that had not yet been taken off the ship. But when the papers were made out it was nearly time for the train. We made a dash for it, only to see the train pulling out of the station as we arrived. For once we were glad of the slow motion of Sudan trains, as a taxi got us to a station a short distance down the line ahead of the train!

I saw Marguerite McClellan at Atbara, Rosaltha Kenagy and Aleta Matthews in Khartoum North, and then in Khartoum the whole crowd from Khartoum and Omdurman was out to welcome me. One of the first things I learned was that the library is well on its way toward completion. What a nice surprise!

My baggage from Port Sudan came the following week.

Elizabeth of the Children's Home lost her mother a week ago. She, of course, had to be off for the mourning. I saw they were in need there, so I offered to help out for a few days. It was quite an experience.

I am back now in Omdurman with the Language School and getting things in order in the literature for the year's work.

E. Verna Pillow

NASIR, UPPER NILE. All our schools have been closed temporarily. It was a great blow to me, for in many ways this has been a much better year than any of my previous years. Even our attendance is noticeably a little better . . . During this vacation-of-sorts, I have collected some of our old adult literacy women (some not so old in years!), and it has been thrilling both for me and for them. I wish I could keep on with them even with a full school schedule.

Marian I. Farquhar

PATHANKOT, INDIA. A letter written by Miss Willa M. Ramsey on October 7 gives this news: "The trouble now is that because of heavy rains, no trains or buses are going even as far as Amritsar. Between Monday evening and Thursday morning about 8:00 A.M., we had 23 inches of rain. Before that, in scattered showers between Friday and Monday evening, we had three inches more. Almost all mud houses are flat. Quite a stretch of our school wall went down and the wall around the clerk's house, and nearly every place leaked so badly we shall have to make extensive repairs. Many people are homeless in the cities and also in villages. We are giving out milk from Relief Supplies and trying to find places for homeless people till something can be done for them.

"It reminds us of the days after partition. We hear Amritsar had eleven feet of water, and that there were many people and animals drowned. We have not had mail nor a newspaper for about a week, so we don't know whether they have had worse floods in Pakistan or not. Usually they have had more damage than we have, but this time we had more than ever before.

"The night before last, the Bishop of the Church of England in this area appeared at the door asking if we could possibly give him a place to stay for the night. We have known him for about 30 years, as he was a missionary about 75 miles from here for 23 years before he became a Bishop. He had walked 15 miles that day trying to get back to his home in Amritsar. If there were eleven feet of water there, his home would be ruined, for it is low.

"We cannot get to Chandigarh to get our permits, and, of course, don't know whether folk can get to Annual Meeting or not anyway. We shall go as soon as we can get the permits and get through, unless we hear that it isn't to be held."

MEDITATIONS

Open our eyes, dear Lord, that we may see
The far vast reaches of eternity.
Help us to look beyond life's little cares
So prone to fret us and the grief that wears
Our courage thin. Oh, may we tune our hearts
To thy great harmony, that all the parts
May ever be in perfect sweet accord.
Give us thy clear vision, blessed Lord.

—Grace Noll Crowell

One of the original poems that highlight the new book of prose devotions for women, MEDITATIONS, by Grace Noll Crowell. Published by Abingdon-Cokesbury Press 1951, Used by permission.

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Lela Dillon, 1954 ..... Assiut
Miss Evelyn C. Edie, 1955 ..... Cairo
Mrs. Jessie A. Fowler, 1955 ..... Assiut
Miss Evlyn W. Fulton, 1955 ..... Cairo
Miss Helen B. Galloway, R.N., 1954 ..... Assiut
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Eunice McConkey, R.N., 1955 ..... Tanta
Miss Lois M. Patterson, 1954 ..... Assiut
Miss Carolyn A. Phelps, 1954 ..... Assiut
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
#Dorothy Miller Spielman, 1954 ..... Cairo
Miss Jean E. Stultz,1955 ..... Box 65, Tanta
Miss Mary Elizabeth Wilson, R.N., 1952 ..... Tanta
Mrs. Pearl M. Yeckel, R.N., 1955 ..... Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M.T., 1954 ..... Lahore
Miss Helen P. Vos, R.N., 1954 ..... Lahore

THE SUDAN

Miss Irene M. Adams, 1954 ..... Khartoum North
Miss Minerva M. Campbell, 1954 ..... Atbara
Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Lois R. Anderson, 1954 ..... Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Marguerite R. Fairman, M.T., 1955 ..... Bethesda Hospital, Zanesville, Ohio
Miss Audrey H. Kelker, 1955 ..... Box 55, Wildwood, Pa.
Mrs. Ilma M. Mason, 1955 ..... 4502 Natural Bridge Rd., St. Louis 7, Mo.
Miss Mary R. McLaughlin, R.N., 1955 ..... 721 N. 8th St., Philadelphia, Pa.
Miss A. Katie Turner, 1955 ..... 4302 Russell Ave., Apt. 1, Mt. Rainier, Md.

MEMO FOR MEN

(*Continued from Page* 239)

something from just looking at the cross on the bell and hearing the lovely tones."

This 9-inch solid brass bell, including the cross atop it, would, in Navy parlance, be considered as "bright work." The term "bright work" is self-explanatory and it is a major offense with appropriate punishment to permit "bright" to be anything but bright.

Significant in its simplicity, this cross-topped bell symbolizes the heart of our Christian faith, and at the same time will bring dignity and decorum into your meetings.

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

With the angelic hosts proclaim,
"Christ is born in Bethlehem."

LOOK AHEAD, PLEASE

SOCIETY LITERATURE SECRETARIES

DECEMBER DUTIES

1. Be sure Reading Course books are being circulated as efficiently as possible among those who are earning awards.
2. By the end of the month you should have a complete list of the women who have completed requirements for awards. Mark beside each name whether or not this is the first award earned.
3. Keep a list of readers for your own records and give a copy to your society president to clip to the annual report which she will send to the presbyterial Women's Secretary by January 10. Be sure this list gives the name of your society, your church, and your name and address.
4. Assist the president fill in the Literature section of the report blank.

1956 READING COURSE COMPLETED BIOGRAPHY OR OTHER TYPE

Stewardship in the New Testament Church (A) by Holmes Rolston. Paper $1.00. 156 pages. This is not a new book but one that is worth reading. A study of the book of Acts and of Paul's letters, it reveals the apostle's thinking on the subject of Stewardship, shows how it was practiced in the early church, and provides guidance for the church today. The discussion covers the whole range of the subject and emphasizes the motive and spirit back of our dedication of ourselves, our possessions and service to God. [Bookstore]

ADVENT TRYST

It is not too late to order *Advent Tryst* programs for your personal devotional guide during December. 5¢ each. Join with other women of the Presbyterian Church—U.S., U.S. A. and United—in this preparation for the Christmas season.

FOR GREATER EFFICIENCY IN 1956

Constitutions—for a *Women's Society;* for a *Teen-Age Society;* for a *Junior Society;* for a *Women's Federation.*
Handbook for Missionary Societies
Officers' Packet (free); binder—10¢
Budget Cards, doz.—6¢; 100—50¢
Contribution envelopes, 100—35¢
Catalog of Supplies
Important Dates to Remember
1956 *Reading Course Lists*
Installation Service
American Mission Needs
Prayer Cycle (1956 edition)—10¢
(Order the above items from the Literature Department)
Program Calendars — 10¢ (Order from Mrs. Ralph H. Arnold, Treas., 510 S. Trenton Ave., Pittsburgh 21, Pa.)

PROGRAM HELPS

December: A play, *Light in the Darkness* (10¢) combines Christmas and missions. No parts to be learned. A Reader, singers of Christmas Carols (could be the entire group) and 10 other women.

January: *New Hearts—New Faces* by Emory Ross with Gene Phillips. Cloth $2.00; paper $1.25. The story of leprosy missions. [Bookstore]

Stewardship leaflets—*Clear Answers to Honest Questions* (1¢), *My Response* (2¢), *Thanksgiving or Merchandising* (2¢), *The Tithe* (2¢). Parts of the book on the Reading Course listed above might be used.

A play—*A Shopping Trip* (5¢). Deals with finances. 3 characters.

(*Continued on Page 252*)

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary
36 Iroquois Drive, Pittsburgh 28, Pa.

Joy to the world!
The Lord is come;
Let earth receive
her King.

1955 CHRISTMAS FOR CHRIST STAMPS

During the past two Christmas Seasons over 12,000,000 "Christmas for Christ" stamps, issued by the National Temperance League, have been distributed and used by churches, temperance organizations, church school classes, WCTU locals, and by thousands of interested people.

Last year we United Presbyterians used between 2,000 and 3,000 of these stamps. In 1955 it is our ambition to at least triple the use of them. In our opinion the stamp is much more attractive and effective in its impact than ever before. The accompanying illustration pictures the stamp except the color which is black and a beautiful shade of red.

The 1955 "Christmas for Christ" stamps come 50 in a sheet, folded to fit an ordinary envelope and are priced as follows:

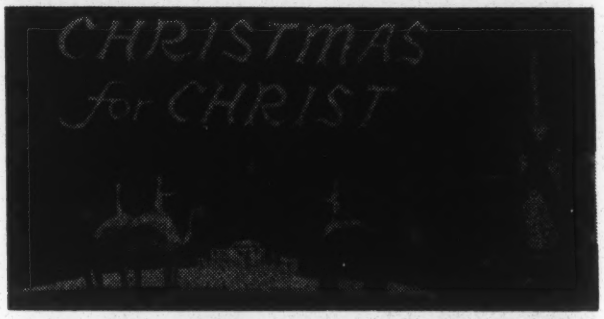
4 sheets (200 stamps	$1.00 postpaid
12 sheets (600 stamps)	$2.00 postpaid
100 sheets (5,000 stamps)	$5.50 postpaid
500 sheets (25,000 stamps)	$21.50 postpaid

You will note that the price decreases noticeably with the increased size of the order, therefore we suggest that an organization, several organizations, or an entire church combine their requests in one large order.

HOW YOU CAN HELP MAKE THIS A CHRISTMAS FOR CHRIST

If we really believe that people should be made conscious of Christmas as a holy day instead of a holiday then we should work unceasingly to emphasize this concept in some of the following ways!

1. Help discourage the giving of Alcoholic beverages as a Christmas gift.
2. Work to get business firms to hold "alcohol-free" Christmas parties. Suggest family parties instead.
3. Work for highway safety by discouraging holiday drinking and driving.
4. Give these "Christmas for Christ" stamps to others, and urge their use.



5. Use them on all your Christmas cards and mail.
6. Use them on all business letters —they may be more effective here than on mail to your friends.
7. Tear out Christmas advertisements for alcohol beverages, attach one or more "Christmas for Christ" stamps and mail the ads back to the publisher.
8. Use on special letters to radio and TV stations urging them to eliminate beercasting and beer-sponsored programs at Christmas time.

Order your "Christmas for Christ" stamps at once and join the crusade to keep Christ in Christmas.

ALCOHOL IN THE AIR

There is great concern at the present time over the serious problem of airlines serving liquor while in flight.

Representative Thomas J. Lane (D-Mass.) has announced that he will introduce a bill in the next session of Congress making it a crime to serve drinks on commercial airlines while planes are in flight, unless the Civil Aeronautics Board takes immediate action to do so. You can do the following things to assist in this serious situation:

1. Write Rep. Thomas J. Lane,

House Office Bldg., Washington 25, D.C., encouraging him to introduce this bill if necessary.

2. Write your Congressman and Senators asking them to support such legislation if introduced. Address House or Senate Office Bldg., Washington 25, D.C.

3. Whenever possible travel on the airlines which do not serve drinks. Make known your opinions at the time of reservation — compliment those who do not serve liquor and protest in letters to the president of the companies which serve alcoholic beverages.

4. Write to the Civil Aeronautics Board requesting action in this matter involving the safety of the public. Address: Mr. Ross Rizley, chr., CAB, 14th between E. and Constitution ave., N.W., Washington D.C.

LITERATURE DEPARTMENT

(*Continued from Page 250*)

WORLD DAY OF PRAYER— Feb. 17, 1956

We do not handle this material. Order directly from the Office of Publication and Distribution, 120 East 23rd St., New York 10, N.Y. Order early.

Call to Prayer—per 100—30¢
Program (Adult or Children—5¢
Guide for Leaders—15¢
Poster—10¢
Report blank—free
Dramatic Interpretation—15¢
Basic Packet (one each of above) —40¢
Speaker's Sheet—5¢

TWENTY-YEAR READER

Mrs. Grant M. McKinght—Caledonia Presbyterial

MOUNTAIN AND PRESBYTERIAL

(*Continued from Page 246*)

were Paul Duncan, D.D., Cherry Fork, Ohio, who gave the charge to the congregation; Rev. Charles Vallenga, Fair Haven, who gave the charge to the pastor; and elders Arthur Gathman of Frenchburg and William Heagen of Ezel. Rev. Mr. Rupe and his family have been on the field since the last of August and Ezel Church is rejoicing in the leadership of her new pastor, who also is one of her "own boys."

The Women's Missionary Society and the King's Daughters Society of Ezel Church observed their Thank Offering on Sabbath, October 16. Mrs. Duncan C. Henry, a missionary to Ethiopia for many years and now on the teaching staff of Ezel School, brought the T. O. message at the service on Sabbath morning at the usual morning worship hour.

William A. Heagen, Supt.

FAIRVIEW, NEW JERSEY

The fall is here already, and everyone is back in the work for another year, after the summer months; and I, too, am busy ringing door bells again in the Fairview area after my vacation. Since coming back from vacation I have been revisiting those families who were not home the first time I visited them.

In this second visitation we have found a dozen families who do not have a home church. Our prayer is that we as a church may meet the needs of these people who are not connected with any church.

Please continue to pray for this work here in the New York area for the need is great. Only as you hold us in prayer can we as missionaries do the work which the Lord has called upon us to do for Him.

Jean Dickey

Tributes

Miss Anna Katherine Warrensford

The Women's Missionary Society of the Noblestown U. P. Church wishes to pay loving tribute to the memory of Miss Anna Katherine Warrensford who was called home June 18, 1955.

In her quiet manner and true spirit, she courageously lived a faithful life for her Saviour during her whole life time.

To her loved ones we extend our deepest sympathy, and commend them to Him, whom she loved and served.

Mrs. Frank W. Keenan
Mrs. Fred Carl

Ida C. Barber

The members of the Women's Missionary Society of the Second United Presbyterian Church of East Liverpool, Ohio, wish to pay loving tribute to the memory of Mrs. Ide C. Barber. She was a woman of sterling character, intensely interested in the church and in the Missionary Society of which she was a charter member.

She had been in failing health for several years before released from her sufferings but she bore them with courage and had a smile of greeting for each one who called on her.

Precious in the sight of the Lord is the death of his saints. Psalm 116:15

The Committee

Mrs. Reta Fowler

The Christian Women's Association of the Sherwood U. P. Church of Philadelphia, Pa. records the passing of our good friend and neighbor, Mrs. Reta Fowler on October 16, 1955. Her courage and steadfastness during her many trials will be a constant reminder to all who knew her of her faith in her Lord. To her loved ones we extend our deepest sympathy.

Mrs. Helen M. Mueller
Mrs. Agnes H. Shepp

Mrs. Rose Blackburn
Mrs. Anna Butterfield
Mrs. Ida Darling
Mrs. Lelia Rosette

It is particularly fitting at this time of year with the bright foliage of departing summer all about us to think of those members of our society who had dropped from our earthly membership, and to remember the beauty of their lives.

The Women's Missionary Society of the Greensburg United Presbyterian Church wishes to pay tribute to those four members who have died this past year.

Committee
Mrs. J. Clarke Bell
Mrs. E. D. McClain
Mrs. Fred Morgan

Mrs. Esther Giffen

The Women's Missionary Society of River Road U. P. Church wishes to pay loving tribute to the memory of Mrs. Esther Giffen who passed to her heavenly home, October 14, 1955. Mrs. Giffen was a faithful member of our church and was interested in every phase of its work, and was a loyal member of our Missionary Society for a number of years. We mourn her passing but remember that her joy was in serving her Master whom she loved. Our lives have been made richer by having known her through the years. We shall cherish the memory of her faith and her cheerfulness.

To her loved ones we extend our sincere sympathy, and commend them to the care of the Master who said, "I will not leave you comfortless."

Women's Missionary Society,
Irene Hess, Sec'y.

Mrs. R. J. W. Gullyes

The women of the Beaver Valley Presbyterial wish to pay tribute to the memory of Mrs. R. J. W. Gullyes, who was laid to rest on March 26, 1955.

In her early teens Mrs. Gullyes began to teach in Bible school in the First church, Beaver Falls. In Ambridge for more than a quarter of a century she taught the young adults. She was three times president of Beaver Valley Presbyterial.

Because of her faith in God her last days became beautiful and peaceful.

We wish to extend our depest sympathy to her loved ones.

Mrs. W. R. Caldwell,
Corresponding Sec'y

Mrs. Ralph Redick

The Senior WMS of New Galilee U.P. Church wishes to pay loving tribute to the memory of Mrs. Ralph Redick who passed away July 13, 1955. Her cheerful and friendly manner toward all are memories we cherish. We extend our deepest sympathy to her loved ones.

Mrs. Duff
Mrs. Forsythe
Mrs. Beatty

Mrs. Robert Austin

The Women's Missionary Society of the First United Presbyterian Church, Toledo, Ohio, wishes to pay loving tribute to the memory of Mrs. Robert Austin, who was called to her heavenly home September 23.

She was faithful to her church and missionary society.

To her loved ones we extend our deepest sympathy.

The Committee

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Anita Ann Longhorn
Jones Academy, Hartshorne, Okla.
Mr. Leslie Smith — R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer — Warm Springs, Oregon
Rev. Gilbert Forbes — Tama, Iowa
Mr. E. A. Penney — R.F.D., Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission
Kayenta, Arizona
Freight and Express address — Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KENTUCKY

Supt. and Mrs. Arthur Gathman	Frenchburg, Ky.
Mr. Geraldine Galloway, H.S. Prin.	Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin.	Frenchburg, Ky.
Miss Ruth Ulbrich, Secretary	Frenchburg, Ky.
Mrs. Clay Banks	Frenchburg, Ky.
Mrs. Elsie Bashford	Frenchburg, Ky.
Mrs. Irene Birchfield	Frenchburg, Ky.
Mrs. Louise Burtner	Frenchburg, Ky.
Miss Francina Dyer	Frenchburg, Ky.
Mrs. Florence Eiler, Matron	Frenchburg, Ky.
Miss Alice Hesselink	Frenchburg, Ky.
Miss Lois Heykoop	Frenchburg, Ky.
Mrs. Anna M. Hieronymus	Frenchburg, Ky.
Mrs. Alice Hughes	Frenchburg, Ky.
Mr. S. O. Linderholm	Frenchburg, Ky.
Miss Esther Marie McDowell	Frenchburg, Ky.
Miss Joyce Murphy	Frenchburg, Ky.
Miss Bertha Pecht	Frenchburg, Ky.
Mr. Robert Randall, Coach	Frenchburg, Ky.
Mr. and Mrs. Arnold Ross	Frenchburg, Ky.
Mr. Zenas Spicer	Frenchburg, Ky.
Mr. Ashley Stuart	Frenchburg, Ky.
Mr. Adrian Wells	Frenchburg, Ky.
Mrs. Clinnie Patterson, Clothes Room Manager	Frenchburg, Ky.
Mrs. Lela Horn, Dietitian	Frenchburg, Ky.
Rev. and Mrs. Ralph M. Donaldson	Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N. Supervisor	Frenchburg, Ky
Miss Betty J. Hatton, R.N.	Frenchburg, Ky.
Miss Joan Johnston, Business Office	Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N.	Frenchburg, Ky.
Miss Bernice J. Olson, Technician	Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian	Frenchburg, Ky.

EZEL, KENTUCKY

Supt. and Mrs. William A. Heagen	Ezel, Ky.
Miss Wanda Aigner	Ezel, Ky.
Mr. Ran Boggs	Ezel, Ky.
Mr. and Mrs. Albert Dorsey	Ezel, Ky.
Miss Zilla Hawthorne	Ezel, Ky.
Mr. Glen Helton	Ezel, Ky.
Mrs. Jean Helton	Ezel, Ky.
Mrs. Duncan C. Henry	Ezel, Ky.
Mrs. Mildred Little	Ezel, Ky.
Miss Shirley Lobb	Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch	Ezel, Ky.
Miss Mayme McGuire	Ezel, Ky.
Mrs. Elza Motley	Ezel, Ky.
Mr. Ottis Murphy	Ezel, Ky.
Mrs. Dorothy Murphy	Ezel, Ky.
Mrs. Ora Mynhier	Ezel, Ky.
Miss Elizabeth Newcomb	Ezel, Ky.
Miss Mabel Parchman	Ezel, Ky.
Miss Marilyn Tague	Ezel, Ky.
Miss Florence Wheeler	Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr.	Ezel, Ky.
Rev. and Mrs. F. Orus Rupe	Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel to Mr. William A. Heagen, Ezel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey — New York Presbytery
51 Grant St., Fairview, N.. J.
Miss Esther Jones — Caledonia, Presbytery,
557 Emerson Dr., Buffalo 21, N. Y.
Miss Dorothy Partington — Westland, Pa.
Mrs. R. G. Russell 36 Church St., Burgettstown, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge
U. P. Home, Washington, Ia.
Miss Ruth Courter — Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas	Annemanie, Ala.
Miss Mary Martin (Bible)	Annemanie, Ala.
Mrs. M. C. Pugh	Annemanie, Ala.
Mrs. Alberta Southall	Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples	Camden, Ala.
Asst. Supt. and Mrs. J. A. Tyree	Camden, Ala.
Miss Ethel M. Allen	Camden, Ala.
Miss Joe Dee Atchison	Camden, Ala.
Miss Frances J. Boyd (Bible)	Camden, Ala.
Mr. I. Brown	Camden, Ala.
Miss W. K. Charley	Camden, Ala.
Mrs. Gwendolyn Cooke	Camden, Ala.
Mr. R. V. Cooper	Camden, Ala.
Mr. H. A. Duncombe	Camden, Ala.
Mrs. A. E. Freeman	Camden, Ala.
Mr. J. E. Hobbs	Camden, Ala.
Mr. and Mrs. H. V. McKeldin	Camden, Ala.
Mrs. Elizabeth Parrish	Camden, Ala.
Miss Geraldine Pettway	Camden, Ala.
Miss Elois Primm (Bible	Camden, Ala.
Mrs. Mayme L. Smith	Camden, Ala.
Mrs. Mattie L. Street	Camden, Ala.
Miss V. O. Watts	Camden, Ala.
Miss L. M. Washington	Camden, Ala.
Miss Alice B. Whittaker	Camden, Ala.
Miss Cora H. Whorter	Camden, Ala.
Mrs. B. D. Bridges, Dietitian	Camden, Ala.
Mrs. Sarah W. Rivers, Matron	Camden, Ala.
Mrs. Minnie Peoples, Laundress	Camden, Ala.
Mr. Martin Dees, Maintenance	Camden, Ala.
Rev. James F. Reese, Pastor at Camden and Miller's Ferry	Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley — Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt.	Henderson, N. C.
Miss Gertrude Allen, R.N.	Henderson, N. C.
Mrs. Barnett, R.N.	Henderson, N. C.

(Four other graduate nurses and twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible — Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold, Ass't Dietitian	Knoxville, Tenn.
Miss N. Addaline Brandon	Knoxville, Tenn.
Mrs. Eldred Davis	Knoxville, Tenn.
W. S. E. Hardy, M.D.	Knoxville, Tenn.
Mrs. Nettie C. Hickey, McCullogh Hall	Knoxville, Tenn.
Miss Esther Johnson, Wallace Hall	Knoxville, Tenn.
Mrs. P. H. Parker, Church Missionary	Knoxville,Tenn.
Mrs. Mozelle Robinson, Dean of Women	Knoxville, Tenn.
Miss Mabel Weir, Dietitian	Knoxville, Tenn.
Mrs. Mildred Wellman, R.N.	Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway	Miller's Ferry, Ala.
Mrs. Sallie A. Bettis	Miller's Ferry, Ala.
Mr. John Brooks	Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson	Miller's Ferry, Ala.
Mrs. Darthular M. Cunningham	Miller's Ferry, Ala.
Miss Olivia Hamilton	Miller's Ferry, Ala.
Mr. Booker T. Hollinger	Miller's Ferry, Ala.
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Mrs. Allene Reese (Bible)	Miller's Ferry, Ala.
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Mr. Otis Woody	Miller's Ferry, Ala.
Mrs. Annie Jones, Dietitian	Miller's Ferry, Ala
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Mr. Herman Bridges, Maintenance	Miller's Ferry, Ala.

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Mrs. Leola Jackson	Prairie, Ala.
Miss Vashti Jones	Prairie, Ala.
Mrs. D. C. McCall	Prairie, Ala.
Mrs. Helena Shelby	Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and Annemanie	625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Miss Josephine Warren — % Mrs. P. H. Parker, Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White
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Mrs. N. D. Williams — Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1900 ..... Assiut
Miss Helen R. Brownlee, R.N., 1931 ..... Assiut
Miss Mildred M. Cooke, R.N., 1954 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 ..... Cairo
Mrs. Ada A. Dunlap, 1924 ..... Assiut
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Eleanor L. Gersiek, 1955 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Faith E. Hamilton, 1954 ..... Cairo
Miss L. Katherine Jacobsen, 1954 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Mary L. Markley, 1954 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice H. McClellan, 1948 ..... Luxor
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Ruth L. Nolin, M.T., 1955 ..... Tanta
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Venna R. Patterson, 1924 ..... Alexandria
Miss Frances M. Patton, 1922 ..... Mansura
Miss Martha A. Rey, 1938 ..... Cairo
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Norma Lee Squires, 1954 ..... Cairo
Miss Ines M. Sutton, 1949 ..... Luxor
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Helen M. Walker, 1930 ..... Assiut
Miss Elizabeth M. Wilson, 1932 .....
9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Marjorie J. Dye, 1951 .....
Kennedy School of Missions, Hartford 5, Conn.
Miss Evelyn McFarland, 1919; 1949 .....
Robinson Rd., R. 3, New Castle, Pa.
Miss Marie F. Tait, 1925; 1948 .....
R.D. 5, Mercer, Pa.
Miss Margaret A. Work, 1924** .....
E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 ..... Sangla Hill
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Audrey C. Campbell, 1953 ..... Rawalpindi
Miss Florence M. Carithers, R.N., 1953 ..... Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss Edith M. Drake, 1947 ..... Sheikhupura
Miss Margaret J. Fehlman, 1913 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Taxila
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953 ..... Lahore
Miss M. Frances Lincoln, R.N., 1920 ..... Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Gene A. Purdy, 1954 ..... Sialkot City
Miss Laura Reynolds, 1924 ..... Taxila
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 ..... Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

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Miss M. Evelyn Cathcart, 1925 .....
250 W. Green St., Glenwood, Minn.
Miss Evelyn M. McKelvey, R.N., 1937 .....
721 Forest St., Hartford, Wis.
Miss Margaret L. Murdoch, 1924 ..... Salem, N. Y.

PUNJAB, INDIA

Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

On Furlough

Miss Vida J. Graham, 1922 .....
4641 Illinois Ave., Fair Oaks, Calif.

THE SUDAN

Miss Una Cole, 1918 ..... Gedaref
Miss Beverly J. Day, 1953 ..... Omdurman
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Khartoum North
Miss Aleta J. Mathews, 1946 .. Box 34, Khartoum N.
Miss Marguerite M. McClellan, 1926 .....
Box 42, Atbara
Miss E. Verna Pillow, 1930 ..... Khartoum
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 .. Pibor, via Malakal
Miss Frances Turk, R.N., 1921 .. Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949 .....
Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 ..... Omdurman

On Furlough

Miss Mary Anna Bode, 1952 .....
1769 Barr Ave., Pittsburgh 5, Pa.
Miss Mary Jane McKnight, 1922 .....
309 Entrance Dr., Ellwood City, Pa.
Miss M. Evelyn Stewart, 1952 .....
3596 Walnut St., Lafayette, Calif.
Miss Helena G. Tetley, 1951 .....
Kennedy School of Missions, Hartford 5, Conn.

ETHIOPIA

Miss Eileen Halewood, R. N., 1947 .....
(Via Dembi Dolo) ..... Sayo
Miss Mary Nell Harper, R.N., 1948 .....
(via Dembi Dello) Sayo
Miss Norma H. Knieriemen, R.N., 1951 ... Ghimeera
Miss Hazel J. McGeary, 1946 ..... Maji
Miss Ruth M. Nichol, 1933 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Maji
Mrs. Ruth L. Walker, 1923 ..... Addis Ababa
Miss Joan E. Yilek, 1948 .....
Pokwo, via Dembi Dollo, Ethiopia
(Maji & Ghimeera mail to Box 1111, Addis Ababa.)

On Furlough

Miss Isabel Blair, 1922 .... % Mrs. A. C. Farner,
412 Center Ave., Greensburg, Pa.
Miss Martha A. Maxwell, R.N., 1951 .....
95 Fairmont Ave., Fairmont, W. Va.
Miss Ruth E. McCreery, 1950 .....
524 W. Crosby Ave., Altadena, Calif.
Miss Marjorie Faught, R.N., 1933** .....
578 Sheffield Drive, Springfield, Delaware Co., Pa.

UNDER APPOINTMENT

Miss Marie A. Lusted, R.N., 1955 .....
1606 East-West Hwy., Apt. 342, Silver Springs, Md.
Miss Mary Frances Lyon, M.D., 1955 .....
189 E. Grantley, Elmhurst, Ill.

RETIRED FROM ACTIVE SERVICE EGYPT

Miss Ella M. Barnes, 1911 .....
United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909 .....
1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918 .....
1116 East 7th, Newton, Kansas
Miss Minnehaha Finney, 1894 .....
121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921 .....
303 Pelham Ct. Apts., 6309 Emlen St.,
Philadelphia 19, Pa.
Miss Dora B. Mason, 1918 .....
% U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906 .....
1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902 .....
% Rev. George Seville, 100 E. Market St.,
Newport, Wilmington 4, Del.
Miss M. Stella Robertson, 1922 .....
Five Shoregate, Crail, Fife, Scotland
Mrs. Jane C. Smith Simpson, 1922 .....
4332 10th St., St. Petersburg 4, Fla.
Miss Nellie C. Smith, 1911 .....
102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919 .....
1203-13 E. Washington St., Washington, Iowa
Miss Ida Whiteside, 1913; 1935 .....
25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944 .....
505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919 .....
"Linwood," Beaver, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908 .....
754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 .... % Mrs. John Smiley,
311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884 .....
Box 992, Santa Ana, California
Miss Betsy Fleming, 1913 .....
6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904 .....
425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891 .....
325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902 .....
306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

THE SUDAN

Miss Mary E. Cole, 1919 .....
308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912 .....
21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924 .....
3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919 .... Lenox, Ia.

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 .... Reedsville, Pa.

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..... Mundri, via Malakal
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Dr. and Mrs. Leander Finley ..... Omdurman
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..Payne Apts., 38 Alexander St., Princeton, N. J.
Rev. and Mrs. S. Robb McLaughlin .....
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..3461 Harrisburg St., Ingram, Pittsburgh 4, Pa.
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..... 153 Lakeside Ave., New Concord, Ohio
Rev. and Mrs. W. Sherman Wilson .....
..... % Mrs. F. R. Scott, Canons Mill Road,
East Liverpool, Ohio

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Rev. and Mrs. C. M. Haspels .....
..... (Ghimeera) address: Addis Ababa
Rev. and Mrs. Harold Kurtz ..... Addis Ababa
Dr. and Mrs. W. D. McClure ..... Gambeila, Sudan
Rev. and Mrs. Niles Reimer ..... Addis Ababa
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell ..... Dembi Dollo
Rev. Malcolm S. Vandevort ..... Dembi Dollo
Mr. and Mrs. Phil R. West ..... Addis Ababa

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Dr. & Mrs. Glenn P. Reed Box 198, Asmara, Eritrea

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..... 155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. E. E. Elder .....
..... 5450 Wissahickon Ave., Philadelphia 44, Pa.
Dr. and Mrs. Dalton Galloway .....
..... 2205 Audley Ave., New Castle, Pa.
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Dr. and Mrs. H. S. Hutchison .....
..... R. D. 1, Claysville, Pa.
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... United Presbyterian Home, Washington, Iowa
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson .....
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Dr. D. R. Gordon .....
..... 2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur .....
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..... 208 North "T" St., Monmouth, Ill.
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Miss Neva J. Galloway ..... Cairo
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Mr. Richard Ploen ..... Omdurman
Mr. Richard C. Smith ..... Omdurman
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ETHIOPIA

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..... Ghimeera; address Addis Ababa
Dr. and Mrs. Walter E. Rohm ..... Dembi Dollo
Mr. John C. Wolf ..... address Gambela, Sudan

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Canton, Ohio — June 11 - 14, 1956

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(*Continued from Page* 240)

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49. Leona Cox, Buffalo, N. Y. By Anna E. Blackmore.

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78. Mrs. Warren Scott; By the K.T.A. Bible Class, Union Church, Gayly, Pa.

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FROM REJOICING TO SYMPATHY

In the November issue of "Missionary Horizons" we announced that the four Woods sisters—Alice 100, *Ida* 95, *Eva* 90 *and Oma* 88*—were together on October* 17 *for Alice's* 100*th birthday. Nine days after this celebration Miss Ida died at the Home of the West, Glendale, Cal.*

Missionary Horizons Speaking—

Christmas Gifts

Why not do your Christmas shopping the easy way with gifts that will bring Christmas blessings each month for a whole year? No fussing or crowded shopping if you pick up your pen and fill the blanks below for those whom you wish to remember in a special way.

I'll start arriving at their homes in December. Or, if you so request, an extra complimentary November copy will be sent, because it has the Blue Madonna cover. Each person will also receive a Blue Madonna Christmas folder announcing your gift. (A miniature of the Blue Madonna is pictured here, and was on my cover last month.

Missionary Horizons

Date .....

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